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MODERN TRENDS IN RELIGIOUS EDUCATION

By Professor Harold C. Pflug

Just five years ago in a preface to a small volume on religious education Dr. Shaver wrote the following paragraph: "The comparatively recent movement to take religious education seriously in our churches is beset with all the problems which any youthful individual or institution faces. It is lively and energetic and there are those who would repress it. It is enthusiastic and "rushes in where angels fear to tread," sometimes declaring that the pastor's work is nothing but that of religious education! It would save the world, often unmindful of the fact that the world is not saved by methods alone, and occasionally needing the advice, "Physician, heal thyself." It is misunderstood, even when it is earnestly seeking to make its best contribution to the building of the kingdom of God."

This youthful institution called modern religious education has grown to be five years older now, and here and there, significantly enough, during this period has changed its name to Christian religious education. Five years often makes a great deal of difference in the life of a person and so it does in the life of a social institution or phenomenon. Much of the youthful vigor has been, at least temporarily, held in check by what has happened in and to the world since 1928—by what has happened in the American scene.

A good many religious educators are not quite so sure now as they were then that the Kingdom of God was just around the corner and all that was needed was a little more religious education, a few new methods, and individuals would be different and society too. We have been disillusioned at this point! If we could just

thoroughly socialize a small group of individuals in any class room situation, somehow or other we naively believed (in rather magical or miraculous fashion it seems to us now) that there would be a "carry over" into the larger social and economic relationships in life! If we could only discuss these problems, get them out in the open—and what a big step ahead that really has been—we somehow believed that they could and would be settled through the effects of our discussions! These were youthful ideas, adolescent idealisms which were greatly influenced by the "prosperity and boom" mood of our American scene.

The meaning of the cross; the stark reality of evil in the world; and the fact of selfishness in the lives of persons somehow or other failed to get into the picture very realistically. Nor do I mean that accepting the reality of such ideas makes the institution settle down to a complacent, non-idealistic, middle-aged existence. The cross reveals to us idealism at its heights and realism to the very depths. Here and there are a few religious educators who are among the repentant for having had a foolish optimism; for having unconsciously tied themselves up with a system which now is crumbling in its chaos all about us. They believe not one whit less in Christian religious education but they believe a lot less in certain *kinds* of religious education. These men and women are the hope of Christian education today!

During these past five years since 1928 religious education as a movement has become less self-conscious and more conscious of the tremendous task of not only continuously rebuilding personalities but reconstructing a new world. This move away from self-consciousness is a genuine sign of growth and maturing. Reconstructing a new world is not a job to be taken on with any light-hearted optimism! Let all the religious educators read Reinhold Niebuhr's new book "Moral Man and Immoral Society" especially the chapters on the resources of education and religion if they wish to be realistic!

Who can speak of modern *trends* in religious education in such a hectic time as we are now experiencing. It would require an omniscience that the writer does not have, to pull out of the entangled confusion of religious educational theory and practice today some of the more crystallized or crystallizing experiences and call them trends. Our belief, however, is this, that all of the significant movements in history or in any social institutions come from minorities rather than majorities. Not what the majority has accepted and voted to be right and good but how the small minority deviates from the norm is the important thing to be aware of and to keep watching as it developes. One can therefore have the temerity to point to significant bits of minority practice and theory

as trends, for if they are really significant they will become trends even though they may not be recognized as such at the present moment.

Let us turn, then, briefly to the thinking and practice of some of these minority groups as a clue for some possible trends.

First in the *field of curriculum*—what can we discover there? At the last meeting of the International Council of Religious Education the representatives of forty-two cooperating denominations—and these representatives for the most part represent a minority group so far as their thinking about Christian religious education goes— projected a curriculum which has come out of several years of thought and research and a quite realistic sizing-up of the modern scene. Compared with the old International Uniform lessons which have for so many years served a real purpose in our church schools and with some of the more recent graded kinds of material this new curriculum when used with and by well-trained leaders has within it the possibilities of being a quite revolutionary step. No doubt, however, it will be a decade before present practice on a wide scale in local churches will be materially affected by it.

Curriculum is no longer thought of as being synonymous with "course of study" or lessons but as being *all* the educative influences brought to bear upon the persons connected with a church fellowship; it includes all the various activities in which persons engage in the Christian fellowship in order that they may grow in Christian living. Looking at the present life scene the questions are asked: "Where and how must the Christian religion function in the lives of individuals and groups today?" "What are the areas of experience which have been little affected in the past by the Christian message?" The curriculum emerges out of life. Jesus was ever life-centered! This God-given life to each individual was to become "abundant life"—abundant in its every aspect, for Jesus!

In the new curriculum eleven areas of life in which the Christian religion must function are given: (1) Specifically religious activities, or those which are commonly recognized as specifically religious in form. (2) Health activities. (3) Educational activities (4) economic activities (5) vocational activities (6) citizenship activities (7) recreational activities (8) Sex, Parenthood, and Family Life (9) General life in the group, (10) Friendship activities, (11) aesthetic activities. To divide life into eleven areas or six areas or twenty areas always seems like an artificial kind of thing to do. However, the value of so doing I think becomes clear when one pauses for instance to check and see how little the Christian gospel has directly or indirectly impinged upon the economic area of living for most Christians. Our present economic chaos is a good proof of that fact.

This curriculum goes further and analyzes the life experience of children and youth at each age level to discover at just what points the Christian gospel must impinge on their experiences if it is to be a potent factor in their Christian development. Christian education must deal concretely with these problems at every age level and not be content as it has so often been in the past to present the gospel hoping that in its vagueness and generality it will somehow affect all the areas of living. What a revealing experience it would be for every church to sit down and realistically check its activities, its teaching, its preaching, its worship on the basis of how specific it is in the articulation of the Christian gospel in each one of these eleven areas—finding out where the gaps are in its program. What the lesson materials of a church honestly trying to function in all of these areas of life might look like it is interesting to speculate about. How the entire church would function is still more interesting to let one's imagination ponder over.

If we believe that a new curriculum or even a broader conception of what the curriculum is will solve our problems we are again only fooling ourselves. If we take the new curriculum as a step in the continuous process of rethinking and revamping the curriculum of Christian education, and realistically appraise it, then it may prove to be a significant trend. Every minister in our church ought to be familiar with the new *International Curriculum Guide* which among other things is the most comprehensive document of the experience of children, youth and adults anywhere available.

Turning next to the *field of worship* let us briefly explore several possible trends there. Religious education accepted the worship "fad" of the churches to a great extent during the past few years and a resultant in its practice showed very elaborate services of worship for the various age groups. This enrichment of the material of worship, while often being void of a genuine philosophy of worship behind it, has nevertheless made a permanent contribution to the former barren and "beauty-less" services of many of our Protestant churches. A minority group of religious educators here and there over the country are in actual practice integrating the worship experience into the whole class session and activity program of the boys and girls in the local church setting. In other words the worship experience in its group expression grows out of the ongoing group experience, evaluates it and the individual in the light of the divine perspective, the wholeness and holiness of God, and ties back into life through renewed dedication and consecration and with a clearer vision.

Here and there are Christian educators who are keenly aware that worship, especially in the trying times in which we are living, can easily become an opiate to the people, a kind of escape. They

are enedavoring to answer some of Dr. Coe's observations about worship when he says: "Most of our present day public devotions produce more of what is already ordinary, or they give merely conventional ways deeper rooting in emotions or convictions. . . . At church one may acquire strength to endure what would better not be endured but abolished. . . . A mental and spiritual bath may refresh and reinvigorate one for doing what is not worth doing, or for resisting what is worth doing. . . . Most of the emotional efforts of our religious services are produced by the mere reinstatement or reiteration of familiar ideas and sensory impressions without any fresh thinking. . . . Theoretically, we recognize the function of the prophet as the announcer of new light upon the relations between men and God, but we still stone him before we reluctantly take up his ideas into our devotions." Some services of worship prepared with these dangers consciously in the foreground of the minister's mind seem quite unconventional both in form and content but often that changed form and content makes possible *real* worship for individuals and groups.

Religious educators are also, in a few quarters, keenly aware of the problem of the language of worship. To answer the question "What is a vital language of worship for the average high school boy and girl of today?" is a rather complex and difficult problem. As one writer has put it, "Ideas that we entertain concerning God, though they partially control our worship, are also partly controlled by it: Father, Savior, Sin, Kingdom of God, Righteousness, Obedience have greatly changed within the memory of men now living, mostly by unperceived and unintended osmosis." Some workers with young people are working at this problem by building new meanings into old theological and religious terminology and others have been and are making attempts to get at the real religious values in terms of the everyday language of the high school boy or girl. Probably those who are working at the problem from both ends are succeeding best.

An interesting and significant minority trend in Christian education is found in the *graded church movement.* No longer is the organization of a church divided into a church and a Sunday school —it is all church. The entire church from the nursery to the grandmothers and grandfathers groups becomes a fellowship in Christian living. The Rev. Mr. W. C. McCallum, pastor of the First Christian Church of Alliance, Ohio, has worked out this idea in some such fashion as this. The entire family arrives at the church at 9:15 for a two hour session. The adults worship from 9:15-10:30 in a regular church service with a sermon and then go into various teaching units from 10:30 to 11:15. The Intermediate, Seniors and Young People each meet separately from 9:15-9:55 for various

kinds of expressional activities and then from 9:55-10-30 have their class sessions. At 10:30 these three departments unite for a Young People's service of worship under the leadership of the pastor in the church auditorium. The Juniors have expressional work from 9:15-9:45, teaching from 9:45-10:30 and their own separate worship from 10:30 to 11:15. Two hour programs of a freer type are to be found in the Primary, Beginners and Nursery Departments. Everyone goes to church! The term Sunday School and church have dropped out of the vocabulary of this congregation. There is no such thing as competition between the Sunday school and the church service—there can't be. The *church* is very conscious of its ministry to every age group. The pastor is the religious educator of the entire church fellowship as he should be if he is qualified to be. The significant thing about this trend as exemplified by this sketchy presentation of Mr. MaCallum's church set-up (and many other examples with a wide variety of differences in detail could be cited) is that the false distinction that has arisen between religious education is broken down as it should be. This distinction has often been symbolized by the fact that ministers and religious educators have been at odds with one another and have not recognized themselves as working at the same job. The educational method is recognized as a basic approach to all the work of the church and whatever official body administers or governs the church will be chiefly concerned with its educational program. Religious education isn't swallowing up the church as it has historically been thought of but the church is using the educational approach in all its work. Thinking ahead a little, why should there be a Federal Council of Churches and a separate International Council of Religious Education in the United States? In the historical development of the two one can see many good reasons for their separate developments and many fine outcomes that would have been lost had religious education been simply made a department of the Federal Council such as evangelism, social work, and the like. One could, I presume, safely predict a merger in the not too far distant future, however, with great benefits accumulating to the entire Christian enterprise in America thereby.

Another trend making itself articulate here and there is in the important area of *leadership training*. From local teacher-training classes and the practice of weekly meetings of teachers where the pastor teaches the teachers the lesson and the teachers teach the children (the lesson), up through the community training schools both denominational and interdenominational, the summer school programs of leadership training, we are now, in some quarters, seeing the values of supervision in the local church setting—helping teachers to *grow on the job*. The local, community and summer

training programs are absolutely essential and will continue to play a big and important part in getting a trained voluntary leadership in every local church. We have discovered, however, that many teachers can go through four years of courses and receive a diploma and come out of the process at the other end not very much better teachers than when they started the course so far as teaching children or young people is concerned. No public school these days would expect to send out its graduates without a goodly amount of practice teaching under supervision. Yet we have expected volunteer workers with little background to teach with little or no opportunity for them to call upon an expert teacher for council and advice or to come into touch with some fine bits of teaching being done in churches.

A number of churches have set free from teaching several of their best teachers, often public school teachers, to supervise the teaching of the school. The teacher can feel free to call upon them at any time for help. The supervisor very often plans the lessons with the teachers, observes the teacher at her work and then talks over her whole procedure with her at the close of the teaching experience, in a friendly helpful fashion. Sometimes the teacher asks the supervisor to teach her class while she observes. The supervisor is not forced upon any one. She is not a '*snup*ervisor' in any sense of the word. She is recognized entirely on her own merit and the help she can give. She is genuinely a teacher of teachers. It is a fascinating experience to watch young and inexperienced teachers grow in their ability to do vital and pertinent teaching when they are thus getting their training "on the job."

Every minister, especially in the small or medium-sized church ought to know what is being taught and how it is being taught in every department of his church—at every age level. This is at least as important a part of his ministry to the total constituency of the church as is the sermon he preaches on Sunday morning to the adults. A great many ministers have deplored the fact that when the boys and girls arrive in their confirmation classes they know nothing about the Bible and very little about the Christian religion. They say, "We can't presuppose anything when we begin our confirmation instruction." The writer has often wanted to ask them what they are doing to remedy that state of affairs. How many hours per week they are spending with the teachers of these children who are dealing with children in their most pliable years and who are creating within them attitudes toward religion that will last a lifetime? Here's a young minister in our church who has six teachers in his small church school. He spends at least six hours per week helping those inexperienced teachers do the best possible teaching on Sunday morning with the children and youth and adults of that

church and community. Often he goes to the home of the teacher in order to give this help. Very often he has under his arm a book that will help this teacher with the particular problem or difficulty she is having. One hour a week with every one of his six teachers, every week! Is it possible for most ministers? Is it worth it? Would it be well to cut one's use of time at some other places in a busy weekly schedule in order to do just this kind of teacher-training? In the larger school the minister will have to keep in touch with the educational work at every age level through the various supervisors. But keep in touch he should and must or his job in the confirmation class will be one of helping children to unlearn things they have learned in his own church. One can earnestly hope that this more intimate kind of leadership training—which is akin to the method Jesus himself used with his disciples—will increasingly become a significant trend in Christian education.

Adult education has become almost a by-word in both secular and religious education circles by this time. We have begun to realize, in earnest, that to try to religiously educate the child without religiously educating the parent at the same time is almost futile procedure. Parental influences are more potent ones in most cases. The church school after all endeavors to supplement the home in the Christian growth of children and young people.

One of the trends worth noting in adult education is the kind of grading that is being used in a number of local churches. For years we have worked on the assumption that after the age of from twenty-one to twenty-four years, everyone should go into the adult class—as though adulthood from twenty-four to sixty years of age was in no need of grading but people of these ages could all be thrown together in one *big* class. The needs and interests of this widely diverse group of men and women are *not* the same.

In small churches the division of a parents' class for younger married couples and an adult Bible class for those over forty ought to be made wherever possible. In larger churches the Parents' Class, and a series of interest groups with a small number in each class rather than the mass-lecture type of class procedure, are here and there being experimented with. Thse interest groups might include the study of the Bible, Church History, Christianity and Social Problems, the modern family, Worship, and dozens of other elective units. To grade the adults in some sort of fashion rather than place them all together in one large class is almost imperative if any *real* Christian education is to go on.

We have chosen to present current bits of practice that are for the most part in their beginnings, when one visualizes the entire scene of Christian eduaction in the American churches, as being

indicative of the important trends of thought in the movement. A great many others could be mentioned. The writer is of the opinion that within the next five years there will needs be some rather radical re-thinking of the philosophy of religious education to make it both more Christian and more educational.

SOME EFFECTS OF THE DEPRESSION UPON THE PERSONALITY OF THE PASTOR

By Tom Clare, M.A.

Actual physical suffering has engaged so much of our thought and attention throughout the present business depression that many of its equally serious effects tend to pass unnoticed, although their influences may be such as to long outlast the temporary physical suffering, and color the entire life of the individual.

One such influence of the present depression is that upon the personalities of professional men in all walks of life, and upon pastors especially. In the following pages I will attempt to briefly discuss the more important extra-physical effects of the depression upon pastoral personality as they reveal themselves to one outside of the profession.

At the outset it must be recognized that individuals differ greatly in quality of personality, and that such differences—expressed by such qualitative terms as "breadth," "depth," etc.—are conditioned by the range and scope of one's activities, interests, and contacts, always assuming of course a certain physical and physiological basis. In a general way, the wider are one's interests, activities, and contacts, the deeper is his personality. For this reason we ascribe a higher degree of personality integration to adults than to children; to the cultured than to the uncultured; to the globe-trotter than to the stay-at-home. This is the significance of the old adage that travel broadens one.

Now in modern social life these differences in quality of personality are frequently and openly recognized; such recognition being called "prestige." A moment's thought will show that the hierarchy of prestige is based largely upon quality of personality, which, in turn, is a reflection of the scope and quality of interests, contacts, and activities. This can possibly be illustrated by members of one's own circle: The person who has traveled all over the world acquires a certain prestige in the group; the person who has traveled in Europe and Asia only, has less prestige; while both take precedence over the person who has never left his home town or his own country. While this is merely illustrative it does bring out the general truth that all forms of prestige rest upon the quality and quantity of our experiences.

In society as at present organized in Western countries, this evaluation of personality called "prestige," is by no means a fixed and static thing. By widening his scope of experiences the individual is likely to raise his prestige—as did Charles Lindbergh, for example. So one can also lower his prestige by limiting his ex-

periences or by violating the confidence of the group in his personality. Ordinarily, loss of prestige has a number of socio-psychological effects upon the personality of the individual which issue in emotional and mental conflicts. Such conflicts, if not mediated, result in a more or less complete disintegration of the personality. Personality disintegration may be more real than apparent, but more likely than not, this is what lies back of such attitudes as despair, cynicism, pessimism, submission—all evidences of personality defeat.

Since quality of personality depends, then, upon variety of experiences, it can readily be seen that the broader or deeper the personality the greater the number of "fronts" upon which it is open to attack. To make this plain: The man whose contacts and interests lie solely in his job has one set of conditions to worry about, while the man whose interests lie partly in his job, partly in the educational activities of his church, and partly in his position as a leader in his community has at least three sets of conditions which need his attention. Now in any calamitous situation such as the present depression, both men will be affected economically to be sure, but the man with the greater number of interests will be affected in a greater number of ways. Since the attack comes first from the economic quarter it tends to obscure attacks from other quarters, mainly because its problems are more concrete and ever-pressing. In any time of stress, then, the effect upon personality will likely be proportional to the complexity of the interests and contacts of the individual with certain phases of the situation or with the situation as a whole.

In the general opinion our professional classes are organized in an ascending scale, and in this scale the pastor holds an envied position. He is considered by all groups a powerful influence in the community. In the smaller towns, especially, community groups are careful to solicit the pastor's views upon any matter that may vitally affect the welfare of the group. Civic and Luncheon clubs are glad to have the pastor as an honorary member, and even look to him to take an active part in the direction of their charitable undertakings. The enduring respect of all classes and groups for the ministry as a whole is in no small part a reflection of the consistent good sense the pastor has shown in his communal relations.

But if it is true that the Ministry is one of the most respected of the professional groups it is even more true that in any grave situation—one in which spiritual and moral values are attacked and shattered as at present—the community turns an indignant and, withal, an expectant look at these promoters of public welfare in its best phases. They are expected to diagnose the situation promptly and accurately, and, if they do not prove as omniscient as

their God, they suffer a fall in public esteem. The effects of such a situation upon the personality of the patsor have certain economic, social, psychological, and theological connotations.

I think it will be granted that the pastor has a greater variety of interests, contacts, and activities than most of the members of his church—though there may be certain individuals in the church whose variety of interests surpass that of the pastor. Since the pastor is a broader and deeper personality, in the sense that his range of interests is wider, it follows that the attacks upon his personality in any serious national situation will be more frequent and more varied.

Economic pressure is one of the first effects of a prolonged business depression. While it is first felt by the low-income groups, it is not long in reaching the middle class professional groups whose livelihood depends upon the services they are able to sell, mainly to those in the low-income groups. The pastor may not feel the pinch of the depression as quickly as some of the poorer members of his congregation, but its indirect effects face him almost at once. The likelihood is that his church is composed of people from the low-income groups largely, and these, when economic stress makes itself felt, seek to retrench by curtailing their cultural and spiritual interests first, and only lastly their recreational and social pursuits. If there is an "average man" we feel rather confident that he will cut down his church dues before he will dispense with tobacco or a game of pool. That is, those activities which reward us in tangible returns are given preference over those which represent intangible, eternal values only. So the pastor must smilingly suffer the chagrin of seeing the effectiveness of his program curtailed for lack of adequate support while other and socially less worth-while enterprises move merrily along, seemingly unaffected by the general situation. This implies that benevolences and budgetary needs must be cut to the bone, and, as a consequence, even though he is powerless to do anything about it, th pastor unconsciously assumes an apologetic attitude towards the situation in the presence of his ministerial colleagues and his denominational superiors—an attitude which not infrequently leads to attempted compensation in the form of larger and more frequent personal contributions to denominational causes.

If, as in the present situation, economic pressure persists long enough, the indirect economic effects mentioned above will be reenforced by direct and more serious effects. Curtailment of program will now seem of small importance, for there will arise the necessity of wholesale salary reductions, and even such salary as remains will become increasingly harder to raise, and perhaps, as has actually happened time and again, this economic situation becomes further complicated by loss of one's life's savings in defunct

banks, or by the necessity of supporting needy relatives, on a greatly reduced income. These effects reflect themselves in such physical extensions of personality as clothes, automobile, and the dress of one's family, and the reduction in quality of these is accompanied by a shrinkage of personality. Just picture to yourselves the mental and emotional reactions of the once well-to-do, who now has to wear threadbare clothes! But the effects do not end here. Those whose position in the community is that of a directive force become conscious of secondary and derivative effects which tend in time to increase in gravity from a psychological point of view. Perhaps the most serious of these is the ultimate deflation of the pastor's ego through his own and others' realization of the limitations of the Ministry as a group and of himself in particular in dealing with a situation as trying as the present. Ordinarily, like Goldsmith's Vicar, the pastor could aid the "vagrant train" to the extent of chiding their wanderings and relieving their pain. But here is a situation in which the vagrant train is increased a hundredfold and funds are limited. Gradually, the circle of those who sought cheer in the pastor's hopeful utterances becomes smaller and smaller as they realize day by day that his utterances were not founded on an understanding of the situation, but upon wishful thinking. Therefore the esteem and prestige, which was once accorded the pastor, is transferred to those his followers believe have a better understanding of the situation—bankers, politicians, and men of big business.

Now this realization of one's relative unimportance and impotence in the general scheme of things is by no means flattering to any personality—less to one dedicated to the service of God and man. The inevitable consequence is a conflict of emotions and ideals which must be mediated if the pastor's personality is to be saved from partial or complete disintegration. Here, then, is an unbearable situation. The pastor must either solve it or submit to it. With those who choose the latter course we have no concern here. Those who choose the former course fall naturally into two groups on the basis of a realistic or an idealistic approach to the problem—an approach which in either case may be determined by one's preconceptions and predispositions—or stereotypes.

Because of the far-reaching ramifications of the realistic approach it is possible that it is accepted less often than the idealistic or theological. It often involves a more or less thorough revision of one's economic, social, political, and even theological ideas—a revision that only few seem mentally and emotionally equipped to make. The few who do make this realistic approach are probably theological and economic liberals to begin with, and already predisposed to break with traditional, conventional, and habitual modes of thought, and to bring their thinking into alignment with the

clearest thinking of the times. The realist accepts the depression, not as an act of a capricious God, but as the result of economic forces over which individual and corporate greed have control. He does not attempt to shuffle responsibility for man's evil onto God; on the contrary, he thinks God has endowed man with limitless potentialities and placed him in a world of infinite possibilities. If man fails to use his potentialities and possibilities for socially useful ends, then disaster is inevitable. The realist's quarrel, then, is not with God, but with a system which negates every principle upon which a Christian order should be based. This attitude of the realist frees him from emotional and mental conflicts and leaves him free to attack his problems prophetically, and not apologetically—an attack which will restore confidence in his personality.

Probably the idealistic or theological approach is the more popular. It has much to commend it: It requires no revision of thought, no courage, counsels political and social quietism, and therefore will not involve one in the affairs of the world, it is in keeping with what is considered correct for a pastor, and since it is essentially an emotional rather than a rational approach, great enthusiasm can be recruited on behalf of it. By this method of approach the problems attendant upon any serious national situation can be mediated by the simple expedient of spiritualizing them—that is, taking them out of the realm of practical policies and reading into them spiritual meanings and messages. The problems incident to the depression, then, far from being a reflection of the enthronement of organized greed, are divinely ordained so that the poor may be taught thrift and moderation; charity and morality. Every single phase of the catastrophe has its spiritual connotations—which are the main reason for the depression in the first place.

Both these means of approach are equally effective in preserving the personality, but it is to be regretted that the theological approach is not more closely scrutinized, for it rests upon a barbaric conception of a God who starves, maims and tortures men, women, and children in order that they, or somebody, may learn thankfulness, thrift, and a host of other moral precepts. Such pedagogy is of doubtful value at best, since the reaction of the sufferers will hardly be conducive to learning. A philosophy of defeat inheres in such an approach: The world is bad, man and his institutions are evil and have failed to bring peace and happiness; the only solution is to rely upon inactive faith and prayer to exorcise the evil spirits of the depression.

The thesis of this paper may now be stated succinctly as follows: The quality of personality corresponds with the scope of activities, interests, and contacts, because it is in response to these that personality is integrated. Therefore the wider the scope of

one's experience the broader and deeper the personality. Recognition of personality is known as prestige, and prestige increases as personality deepens. Loss of prestige has a variety of socio-psychological effects upon the individual, which issue in mental and emotional conflicts. These must be mediated to preserve the personality from the disintegrative attitudes of pessimism, cynicism, etc. In any calamitous situation the effect upon personality will tend to be proportional to the quality of personality as measured by variety of interests. Since the pastor has wider interests than most members of his congregation his personality is open to attack from a greater variety of ways and to a greater degree. The emotional and mental conflicts attendant upon the situation will tend to be mediated either realistically or idealistically. Both methods are equally effective, but differ in their intellectual and social value.

SERMON SKETCHES FOR MAY AND JUNE

By A. H. Knipping

Sunday — May 6

Topic: God and the Sky

Text: Psalm 19, verse 1.

Introduction:

The subject takes in a lot of territory. Sky is greatest expanse known to man. Throughout all ages men have speculated as to what lies beyond the sky. Refer to Dr. Piccard's recent ascent into the stratosphere.

I. The sky is the oldest of all creations. Genesis 1: 1. What is the sky? As children we thought it was floor of heaven, and that somewhere on that floor God lived in beautiful palace, surrounded by angelic hosts. Sky nothing more than space, through which heavenly bodies move.

A. Only object in nature everybody has seen. Many have never seen an ocean, mountain, snowflake, all have seen the sky. No matter where we go, it is with us always. It is a ribbon that ties nations together.

B. The sky is most beautiful thing in nature. Never the same. No monotony. Changes produced by clouds. Speak of reproduction of objects in sky.

II. Sky by day. Suppose God had made sky red, what would be result? Blue is pleasing and restful.

A. One of most indispensable objects in nature is the sun. Eccentric old fellow. Right now he gets up earlier than did two months ago. Speak of sun worshippers. Also of great power of sun. Healing rays. Dependence of animal and vegetable kingdoms on suns rays. Generosity of the sun. It knows no economy. For single blade of grass it sends down oceans of sun-light. So "the love of God is broader than measure of man's mind." Sun is impartial like God. Sends life-sustaining rays upon bad as well as good.

B. Rainbow is another of God's beautiful sky creations. Refer to Genesis story of origin of rainbow. Sign of God's friendliness. Always comes after storm. Is pledge of God's love and faithfulness. God is not so extravagant with rainbows. Seldom gives us more than half dozen a year.

C. Clouds have played important part in history of religion. Pillar of cloud and Israelites. Clouds darkened the sky while Jesus hung on the cross. In cloud He was taken away; in a cloud He will return to judge the world.

III. Sky by night. Which is more beautiful, sky by day or by night?

A. Allude to golden-tinted sunset. Have had sunsets for millions of years. None alike. Shows resourcefulness of God. God delights in variety. Every sunset is a new surprise. God loves the beautiful. He made so much of it.

B. Beauty of the night sky depends on heavenly bodies. How dark the night without them. Look at heavenly bodies tonight. Ought to make you very humble. "What is man that Thou are mindful of him?" Refer to Star of Bethlehem. Our fear of these heavenly bodies has been conquered through our mastery of science. It was not always thus. We know that God presides over them all. To think that such a marvelous Creator gave His only Son to die for us!

SUNDAY — MAY 14

Topic: True Mother Nature

Text: John 19, verse 25

(Mother's Day)

Introduction:

We do well to pause this day and honor her, who after Jesus, is God's greatest gift to man, mother. Refer to origin of Mother's Day. In Philadelphia in 1908 by Miss Anna Jarvis. Christ's concern for His own mother as He hung on cross.

I. What mother has done for you.

Shared her life with us when we were yet unformed. Went into valley of the shadow of death that we might have life. From her we received first food. In her arms we found first refuge. She who taught our baby-feet to go and lifted us over rough places. She who taught our baby lips say word Jesus and told us of His wonderful love. Was she who taught us obedience and thus helped us to become good citizens. She who kept her faith in us when all others had given us up as hopeless.

II. What we can do for mother.

"A little lower than the angels" ought to be our conception of mother. No matter what we try to do, cannot pay debt we owe her. We must respect her opinions, no matter how old we may be. She has traveled the way, and every silver hair that crowns her brow of knowledge, has cost a thought, every wrinkle has cost a pain. We should cater to her whims and wishes. We must remember her on outstanding days of her life, wedding anniversary, birthday, Christmas, etc. If she lacks the necessities of life, we should provide for her. If we are away from home, we should regularly write her. We must show our appreciation of her while she can enjoy it.

Post-mortem kindness does not cheer the troubled soul. Flowers placed high upon her grave, shed no fragrance back over life's dreary days.

III. The true Mother Nature.

A noted Jewish rabbi said "God could not be everywhere at the same time, so He gave us mothers." Even where God is unknown, where religion is not understood, the voice of God speaks through mothers and mother love. In the thought of childhood, next to God should be mother.

A. There is much bewailing of the modern mother. No matter what the external customs and usages of the modern mother might be, the mother nature always remains the same.

B. The mother nature is sympathetic. She has a kindly generous heart which loves us in spite of all our faults. Mother-love not dictated by reason, quite often she is unreasonable in her love.

C. Mother nature is compassionate and tender. There is one chapter in the Bible which adequately describes the true mother love, it is 1 Cor. 13. For of mother love it can be truly said that it is long-suffering, kind and tender-hearted. O the history of love, sacrifice and devotion that could be added to history of world's great men and women!" All that I am, or ever hope to be," said Abraham Lincoln, "I owe to my angel Mother."

Sunday — May 21

Topic: Unanswered Prayer

Text: James 4, verse 3.

Introduction:

There can be no doubt but what God answers prayer. The Bible speaks plain enough on this point. "Everyone that asketh, receiveth." "If ye shall ask anything in my name I will do it." Everything that is of interest to man is God's concern and ought therefore be a proper subject for prayer.

I. There is a difference between saying our prayers and praying.

A. A great many prayers are recited mechanically, such as the Lord's prayer, table prayers, bed-time prayers, the Creed and the Catholic Rosary. Most of these prayers lack sincerity and faith and it is obvious that they will not be heard. God judges the heart of the prayer. Refer to Christ's criticism of the long prayers by the Pharisees.

B. Prayer does not consist merely of petition. This phase of prayer has been over-emphasized. Too many people regard God as a sort of storehouse, hence they make prayer a substitute for work. "God feeds the birds but He does not throw it in the nest." In the same manner God provides for His children, but He must

have cooperation. The Christian who understands prayer, knows that there is a form of prayer in which no words are spoken, but which is merely the silent outpouring of a believer's heart to the God in whom he trusts.

II. All prayers not granted, but all are answered.

A. It is hard for us to believe that when a petition in prayer is refused, it is just as truly an answer to our prayer as when it is granted. Refusal may be the only answer possible to Love and Wisdom and Truth.

B. Biblical examples of negative answers to prayer. Moses' prayer to be allowed to finish his work. For forty years he had led Israelites. It was a great work which he had undertaken at God's command. He was a God-fearing man who had established a fine record, yet in spite of his pleading God said no, and he was not permitted to enter the promised land. Paul prayed ardently for relief from the thorn in the flesh. David wanted to build the temple. God praised him for wanting to do it, but also said no, and that was the answer to his prayer.

C. The writer has seen a distracted mother cling to the corpse of her dead child, refusing to believe that the child was dead. She had prayed and God had promised and she believed. There is hardly a death occurs but what someone prays that the dear one might live. God did not give us the gift of prayer that we might live forever, but that we might thereby be strengthened to carry our sorrows.

III. The true type of prayer culminates in resignation to the will of God.

Prayer of Christ in Gethsemane is the highest type of this form of prayer. Overpowered by the terrors of death, He broke into a passionate cry of prayer. Sweat became as drops of blood. He pleads that the decree of death might be escaped, but the thought of the Father mitigates the vehemence of the natural desire, and He has scarcely given utterance that the cup might pass from Him when He confidently says—"Not my will but Thine be done." Not easily does the natural impulse give way to the spirit of sacrifice, for three times must He utter this cry of distress. The cup was not removed, but an angel came and strengthened Him. So if God cannot answer the prayer's request He can at least answer the prayer. And in the eternal glory we shall find that our prayers have been interpreted according to the infinite wisdom and eternal love of God our Father who bids us to pray.

SUNDAY — MAY 27

Topic: Elements of Danger to our Republic

Text: Psalm 137, verse 5.

(Memorial Day)

Introduction:

It's a splendid thing to commemorate the great events which have elevated our national life. Love of country is a natural sentiment. It is also right in the sight of God. Jesus was a patriot. When He sent disciples into world to conquer world for His cause, told them to begin at Jerusalem, thereby showing that His first concern was for His own people. Wept over Jerusalem. So we dedicate this day to memory of our fallen heroes. We are grateful that there is a growing sentiment against war. Present woes must convince us that war must be outlawed once and for all time.

I. Our debt to our fallen heroes. This debt is an immortal one which we can never hope to pay. They fought not for themselves, but for others and us. They died for generations yet unborn. "Greater love hath no man, etc." We today are enjoying the fruits of their struggles and sacrifices. It is true that there is nothing uplifting in two mighty nations losing millions of lives, spending billions of dollars in order to win a point. War is stupid, war is futile. But war is not always hell, there may be a heavenly purpose back of it. Early wars of Israel and God. It is the motive that makes the difference. War justified in national defence.

II. Elements of Danger to our Republic.

A. Incompetency and corruption in government. Stubbornness of present legislative bodies. Party politics considered before welfare of nation. Spending fifty thousand dollars for political post which pays at the most ten thousand dollars.

B. Attitude of people in general toward the great social evils of our country. Questionable movies. Indecent books. Looseness in morals. Revolt of woman with its resultant loss of respect.

C. Perverted sense of values. Baseball player being paid seventy-thousand dollars for six months work of two hours a day, while the college professor, training and developing future leaders of country, must be content to earn four thousand. Prize fighter earning a million dollars for one contest of one hour, while the minister who is about only moral and religious force left in country, must struggle along on fifteen hundred a year.

C. Rebellion against law and government. Disrespect for law. If we cannot be governed by constitutional law, then that type of government must give way to something else.

III. Factors of Safety in National Life.

A. Must be a revival of the sense of responsibility for good government among that class of citizens, who by intellectual and economic preparednes, are fit to exercise individual and group leadership.

B. Christian people, who surely have the interest of government at heart, must unite for the good of the community. State and the nation. There is no agency among men so potent for the public as the church. There is too much indifference toward government today. We do not seem to care what happens. Many do not even vote. We must acknowledge the moral law to be the law of God. There must be a quickening of spiritual power in the nation.

SUNDAY — JUNE 4

Topic: Kingdom Vision and Prayer

Text: Luke 2: verse 1

Introduction:

All religions pray. It is a natural function. The universality of prayer is proof of this fact. It came into power in man's early life and has persisted through all ages, because it has proved to be esential to spiritual health and growth and life advancement.

I. Status of religious situation in world today.

A. None can deny, that the religious situation, generally speaking, is very unsatisfactory today. In the presence of widespread juvenile and adult moral delinquency this fact is evident. This state of affairs within the church can be traced directly to the fact that too much emphasis has been placed upon creed, ceremonialism and denominationalism. A still more definite source of our religious anemia is a lack of praying prophets in pulpit and pew. The need of today is for more spiritual adoration of God. This is the highest and truest form of worship.

II. False ideals have brought us nothing.

A. In America we expected great things from liberty, culture, wealth, education and science. They have turned out to be nothing but broken reeds. They have performed great things for us, but not the one essential thing. They have not kept the conscience alive and the soul awake to God.

B. Our sins in America today are as red as scarlet and our vices are red like crimson. We need prophets like Luther, Wesley, Whitefield and Spurgeon who will turn the nations again to God in prayer and He in turn will abundantly pardon.

III. Prayer is the center of Religion.

A. What food is to the body, prayer is to the soul. Prayer brings man in touch with God, into a personal relation with Him.

Without prayer, faith remains a theoretical conviction. Without prayer, worship is only an external and formal act and man remains at a distance from God. Luther said "We cannot come to God except through prayer, because He is too high above us." In prayer man rises to heaven, heaven sinks to earth. The veil between the visible and invisible is torn asunder and man can speak to God about His soul's welfare.

B. We can pray with dynamic effect only when we pray with living faith in someone more than ourselves. When prayer becomes only a one-way affair, a single-sided communication, it will not work creatively.

C. Prayer ought to be the first agency employed in the promotion of any spiritual undertaking. "Without me ye can do nothing" says Christ. Prayer calls forth laborers. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Prayer brings victory in the hour of crisis. This is illustrated in the life of Paul, David, Livingstone, Luther and others.

IV. Prayer-life of Christ. He spent night in prayer. Prayed before every crisis in His life. He prayed so ardently that His disciples went to Him and said "Lord teach us to pray." Christ's example of prayer convinces us that if we know God, if we would effectively serve Him in His Kingdom, we must unceasingly go to Him in prayer.

Sunday — June 11

Topic: Preparedness

Text: Matthew 24, verse 44

(Children's Day Sermon.) To Children

Introduction:

Decided advantage in everything we undertake, if we are prepared. German army back in 1914-1918 would never have been able to withstand armies of almost entire civilized world for four years, had not been prepared. Everything in life, must be preceded by period of preparation. Farmer must prepare soil before he plants. Minister, doctor, lawyer prepare selves through years of study. Machinist must be a machinist-helper for number of years before he becomes a regular machinist.

I. Preparedness through education. Dictionary defines education as "A training of the mental powers, qualifying one's self for the business and duties of life." Difficult to secure positions today, but times will be better and business will demand services of trained leadership. In making application for position today, one must give history of his education. Tragedy to give up school to go to work for small wages. Never earn more without an education.

II. Preparedness through right habit formation. Time to begin forming habits is when we are young. Brain easily influenced, quick to receive impressions. Sunday School and Church-going habit—in most adults can be traced to their youth.

A. Cleanliness. Next to godliness. Effect of personal appearance on our success in life.

B. Preparedness through thrift. Not what one makes, but what one saves in life that counts. Much suffering in life today because men and women were not thrifty in prosperous days of few years ago. Penny saved is a penny earned. Need to lay aside something for rainy days. Squirrel laying up nuts for winter's use, farmer gathers fodder for winter's feeding, etc.

C. Preparedness through work. World has room in it today for anyone but idle person. If you study lives of world's great men, will see that they were men who toiled. Thomas Edison. If we want to succeed in life, be it in school, office, factory or farm-yard, must work. Laziness eats heart out of people as rust eats it out of iron. We are makers of our destiny.

D. Preparedness through Kindness. Boys and girls are not admired because they are wealthy, but because they are kind, courteous and respectful. "Cast your bread upon the waters, and it shall return to you after many days." Do a kindness to someone and some day you will be rewarded for it. Pays to be kind and courteous. Not only to people, but to animals also. Animals have feelings. Kindness of Jesus, especially to children. Took them in his arms, blessed them. He must ever be our example in our attitude toward others.

III. Preparednes through development of Christian personality. "Jesus advanced in wisdom and in stature and in favor with God and Man." This fourfold growth the ideal growth.

SUNDAY — JUNE 18

Topic: The Will to Win

Text: Micah 7: verse 8

(Baccalaureate Sermon)

Introduction:

This season in your school career is called Commencement and properly so. Although it brings to a close your happy school days as a class, it marks the beginning of a new period, when you go out into the world to determine your particular mission in it. I am sure you are very grateful to those who have made it possible for you to complete your course. If in this sermon I can strengthen you in your purpose to make service your ideal in life, I shall be doubly grateful for this opportunity to address you.

I. World is full of human Failures. Find them everywhere. College, high school, office, workshop, factory, farmyard, pulpit and parliament. We have heard their stories and have marveled that fate could treat them so ruthlessly. In most cases it was not the nature of their circumstances, but the circumstances of their nature which caused their failure.

A. Causes of failure. Not always due to laziness, sometimes due to round peg in square hole. Few people fail when get in right place. So many misfits.

A. Sometimes apparent failure is real success. Pages of history all agleam with the records of great and heroic failures. A multitude of splendid failures have never been known except to God. Moses, Paul, Savonarola, Dante, Columbus, Milton, Jesus Christ. These are splendid failures whose success is written large and with indelible ink in the books of God. To the man of will, failure is only a stepping stone to greater successes. Defeats and victories make up the records of the world's great men. Our greatest glory lies not in never failing, but in rising every time we fail.

II. Secret of success.

A. Success or failure lies in our own hands. We mold and shape our careers to a greater extent than we think we do. Our hands contain the magic wand, this life is what we make it. Our life is rope we are weaving. We place the strands ourselves. To succeed we must be in earnest. Must take life seriously.

B. Cultivate the will. When we find a thing worth doing, we must make up our mind to do it. If at first we do not succeed, we must keep on trying. "He who never flats, never sharps."

C. We must work. Perhaps the greatest cause for all failure is laziness. The world today has room in it for anyone but lazy person. If we study the lives of world's successful men, see that they were men who worked. Thomas Edison. Too many people adhere too closely to old proverb "Everything comes to him who waits." Too many have their wishbone where their backbone ought to be. A good morning prayer is "Now I get me up to work, I pray the Lord I may not shirk. If I should die before tonight, I pray the Lord my work's all right."

D. Be happy in your work. Dissatisfaction with one's job is the tap-root of the world's unhappiness. Better to wear out than rust out.

III. Power of character. No man can be counted successful who lacks character. Greatest worth any man can possess is soul-worth. "What shall it profit a man if gain whole world and lose his soul?" Far better a holy character, amidst extremest poverty

than world's success at the cost of the highest life. Character is gold, gold laid up in heaven for immortal use.

IV. There is but one failure that really counts. It is the failure of him who turns from God and the higher things of life.

Sunday — June 25

Topic: God and the Birds

Text: Matthew 6, verse 26.

Introduction:

In the past sixty days a great migration took place in America. We expected it, looked forward to it. Our little feathery friends offer no housing or feeding problem. Right now they are thorough American citizens. They have come thousands of miles, and for one purpose only, to gladden our hearts with their song and to make life fuller and sweeter for us.

I. Birds of the Bible. Created day before God made man. Did God have a purpose in mind when he so arranged it? Birds' song first voice to greet man. About forty different species of birds mentioned in the Bible. As a student of nature Jesus had observed the birds. Drew many lessons from them. "Birds have nests, foxes have dens, etc." "Where carcass is, vultures gather" Jesus also tells us that God notes fall of every sparrow. Words of text.

II. Usefulness of birds. Refer to strenuous efforts made in last twenty-five years to conserve bird population. Not always so. One of first acts of early Colonies were bounty laws, not only offering rewards for heads of certain kind of birds, but imposing fines on farmers who did not kill full quota. Today we realize that there are very few destructive birds. Even dirty little sparrow is tolerated, because quite often he is only bird children of over-crowded cities see.

A. Birds are nature's housekeepers. Think of weed seed they consume. Think of winged pests one swallow will devour, or mosquitoes one bat will eradicate. Count, if can, number of insect eggs one single bird of warbler tribe will consume in year's time. Next time you hear woodpecker digging into dead limb, you will know he is looking for tree-boring insects or tree ants which destroy trees. Economic uses of birds are enough to warrant protection.

III. Birds reveal God as Master Creator. Touch upon their beauty of form, color and movement. From the delicate structure of the little humming bird, to majestic form of eagle they range. Coloring of birds is one of God's miracles of creation. Compare the silence of a bird in flight to that of a man-made aeroplane. Bird is God's flying machine. Never gets out of order and tumbles

down. How tiny the humming bird's wings with which it flies so swiftly over vast regions!

A. Although there are thousands of species of birds, each has a different song or call. Cooing of dove, twitter of sparrow, call of robin, bobwhite, etc.

IV. Lessons birds teach us. Lesson of cheerfulness. Refer to the difficult times of today. Distress, poverty, anxiety, etc. Birds sing during most difficult periods of lives. When building nest, feeding young, making long pilgrimage. Perhaps we could ease our difficult situations through song. Community singing during last war. Jesus and disciples sang hymn together in upper room before He went into Gethsemane.

"May God, by whom is seen and heard
Departing me and wandering bird
In mercy mark us for His own,
And guide us to the land unknown."

SUNDAY — JULY 2

Topic: A Piece of Nature

Text: Psalm 96, verse 12

(Suitable for Out-Door Service)

Introduction:

Jesus was a great lover of nature. Perhaps His chief pastime as a child in Nazareth consisted in roaming over the nearby hills. Refer to the frequency with which He alluded to nature in His ministry in later years, His sessions of prayer in the mountains and in Gethsemane. Happy is he who can see God in everything. When we listen to the voice of nature, we are listening to the voice of God. Area over which we have moved today is about ? acres. We do not know how much owner paid for it, but the owner got much more for his money than he expected.

I. What the owner got for his money. Beautiful landscapes. Every time turn head, a new view. Sky-scape. At night? acres of stars. For all this no extra charge. Eastern sky with its dawns, western sky with its sunsets. Owner is sort of king over these ? acres. Let us meet a few of his subjects. When he bought land, nothing said about inhabitants. Probably told nobody lived on land. But soon discovered it was populated. More densely than largest city. Can count people of largest city, but never population of living things on these acres.

A. Two kingdoms of life, animal and plant. Both represented here. Owner of acres has trees. Perhaps he never counted them. They were kind to us today. Shade, shelter from rain, hung swings from limbs, and from their cast off wood we built fires. But

there are more bushes than trees and oh the wild flowers to be found. Full asortment. Many colors, shapes and odors. Some large, some tiny, some timid, some proud, some humble some bold. Also plenty of weeds. Someone said, "A weed is a plant whose use has not been discovered." In short, the owner could spend a lifetime on these acres studying botany.

B. Think of animal life that roams these acres. Rabbits, squirrels, frogs, snakes, worms, bugs, caterpillars, etc. Many varieties of birds. If I were the owner, I would cultivate friendship of these living things. Be fun to come out here in early morning and watch them at play. Be interesting to watch them building nests, feeding young.

II. Lessons these acres teach us.

A. Nature is alive. Clod of dirt seems dead, but contains millions of life germs. God gives life to all. In Him we live, move and have our being. Nature is industrious. Always at work. No vacation, never loafs. Knows no eight hour day. No labor Unions. Nature provides. Looks after birds, plant life, etc.

B. Nature is kind. Give her slightest help and she will reward you liberally. She is generous. Put few seeds in ground and in few months she will return it to you a hundred-fold. Ear of corn comes from one grain. If nature is revelation of God, then God is kind, and generous. "He gave His only son, etc."

C. Nature is musical. No noise, no turmoil, no brass bands, no jazz. Concert by insects, song of birds. Nature is tender and gentle and so is God.

Die Betätigung des christlichen Charakters in der Wirtschaftsgemeinschaft: Arbeit, Beruf, Eigentum.

Von Prof. Dr. Grützmacher.

Ist die Darstellung des wirtschaftlichen Lebens die Aufgabe einer besonderen Wissenschaft, der Nationalökonomie, so hat die Ethik es mit jenem nur unter dem Gesichtspunkt zu tun, wie sich in ihm die Sittlichkeit auswirkt und ihrerseits durch wirtschaftliche Verhältnisse beeinflußt wird. Dabei kann unterschieden werden zwischen den wesentlich stabilen Grundbegriffen der Wirtschaft, **Arbeit, Beruf, Eigentum,** und den besonderen Komplikationen der Gegenwart, die als „soziale Frage" erscheinen.

Der Mensch ist durch eine Reihe leiblicher Bedürfnisse, wie besonders derjenigen nach Nahrung und Kleidung, genötigt auf ihre Befriedigung auszugehen. Den Stoff dafür bietet ihm die umgebende Natur. Der Mensch kann ihr seinen Bedarf in momentanen und direkten Handlungen entnehmen. Jedesmal werden nur so viel Früchte gesucht, wie zur Stillung des momentanen Hungers nötig sind, nur das Tier erlegt, dessen Fell für die augenblickliche Kleidung gebraucht wird. Solche Tätigkeiten kann wesentlich der einzelne Mensch für sich vollziehen. Diese primitive Form der Wirtschaft kommt gegenwärtig für die Menschheit kaum mehr in Betracht. Vielmehr wird die Natur in planmäßiger und weitgehender Weise zu menschlichen Bedarfsgütern umgestaltet und zwar durch Zusammenschluß und Austausch eines mehr oder minder großen Kreises. War ursprünglich wohl die Familie identisch mit der Wirtschaftsgruppe, so hat diese sich über Stämme und Völker in unsern Tagen zu Kontinenten, ja zur Welt erweitert.

Die grundlegende wirtschaftliche Tätigkeit ist die Arbeit. Sie kann in Kürze definiert werden als die zweckbewußte Assimilierung und Umgestaltung der in der Welt zur Verfügung stehenden Mittel zur Befriedigung der menschlichen Bedürfnisse. Die sittliche Bewertung der Arbeit ist in der Geistesgeschichte der Menschheit eine sehr verschiedene. Die klassische Antike hat vielfach die wirtschaftliche Arbeit als eine des freien Mannes unwürdige Betätigung angesehen und die höheren Schichten aus der sozialen Arbeitsgemeinschaft gelöst. In neuster Zeit finden sich Spuren dieser Nichtachtung der Handarbeit bei Nietzsche. Auch in gewissen Richtungen des Christentums, wie im orientalischen Mönchtum, fehlt es an einem positiven Verhältnis zur Arbeit, während im Abendland gerade auch eine Reihe von Mönchsorden wirtschaftlich intensiv gearbeitet haben. Die innere Ablehnung der Arbeit, die sich in der neueren

Zeit durch ein Uebermaß äußerer mechanischer Anforderungen nicht selten geltend machte, ist bei der jüngsten Generation — gerade durch das weitgehende Fehlen wirtschaftlicher Betätigung — von einer starken Sehnsucht und Hochschätzung der Arbeit abgelöst worden. Lese ich doch bei der Niederschrift dieser Zeilen im Septemberheft einer modernen Revue: „Die Arbeit selbst ist jetzt das Problem, sie ist die Schicksalsfrage jedes Einzelnen. Aus einem Zwang, über dessen soziale und moralische Berechtigung man sich ereiferte, ist fast ein Ideal geworden. Aus dem lastenden Joch wird ein selbstgewählter Zwang, aus starrer Pflicht eine lebendige Freude."

Damit ist eine starke Annäherung an die Stellung des christlichen Charakters zur Arbeit erreicht. Denn es ist eine sehr einseitige Auffassung schon der alttestamentlichen Anschauung, wenn man die Arbeit entsprechend dem Wort: „Im Schweiß deines Angesichtes sollst du dein Brot essen" nur als eine Folge des Sündenfalls ansah. Sollen doch nur die Unlustempfindungen bei harter Arbeit auf die Sünde zurückgehen, während der 90. Psalm, das Lied des Moses, den die Bibel einmal den mühseligsten Mann auf Erden nennt, in dem Preise ausklingt, das Leben war köstlich, wenn es Mühe und Arbeit gewesen ist. Jesus selbst schätzt die Arbeit als eine naturgemäße Erscheinung, er war nicht nur eines Zimmermanns Sohn, sondern selbst Zimmermann. In seinen Gleichnissen erscheinen die Arbeiter im Weinberg glücklich, bedauernswert dagegen die müßig am Markt stehenden Arbeitslosen. In gleicher Weise hat Paulus neben seinem apostolischen Beruf den wirtschaftlichen eines Zeltmachers ausgeübt. Vor allem aber hat Paulus mit prinzipieller Klarheit den Versuch religiöser Enthusiasten im Hinblick auf das nahe Weltende, alle Arbeit niederzulegen, sehr entschieden abgelehnt. Heißt es im ersten Brief an Thessalonicher noch ruhig ermahnend: „Ringet danach, daß ihr stille seid und das Eure schafft und arbeitet mit euren eigenen Händen, wie wir euch geboten haben," so erklärt er im zweiten Brief schroff: „Wer nicht arbeitet, soll auch nicht essen." Die Reformation hat sich gegenüber der — nur teil- und zeitweise im Mittelalter zurückgedrängten — Arbeitsschätzung, energisch für eine irdische Betätigung als gottgewollt eingesetzt. Sagt doch Luther: „Ist es nicht ein trefflich Ding, das zu wissen und zu sagen: wenn du deine tägliche Hausarbeit tust, das besser ist, denn aller Mönche Heiligkeit und strenges Leben." Nicht nur die ideelle Wertschätzung, sondern auch die tatsächliche Vermehrung der Arbeit in der neueren Zeit in Europa, wie Amerika hat eins ihrer Hauptmotive in dem protestantischen Ethos, wie das besonders der verstorbene große Heidelberger Nationalökonom Max Weber in seiner: Wirtschaftsethik der Weltreligionen" nachgewiesen hat.

Die Stellung des christlichen Charakters zur Arbeit kann nur eine durchaus bejahende sein; sie dient der Stärkung seines sittlichen Wesens. In der Arbeit erlebt der Mensch die Herrschaft des Geistes über die Natur, wird zum Vollstrecker des göttlichen Schöpfungsbefehles: Machet euch die Erde untertan. In der Arbeit verbindet sich der Mensch mit seinen Mitmenschen und fördert nicht nur sich, sondern auch andre durch seiner Hände Arbeit. Recht verstanden und recht getan ist die Arbeit eine Form der Nächstenliebe.

Steht es aber so, daß eine bestimmte zweckmäßige Tätigkeit Pflicht jedes Menschen ist, so **darf sich niemand von einer Arbeitsleistung dispensieren,** wenn diese auch nicht immer im engeren Sinn wirtschaftlichen Charakter, sondern auch den des kulturellen Dienstes in Kunst und Wissenschaft oder im staatlich-politischen oder kirchlichen Leben tragen kann. Auch wer durch besonderes Geschick, wie durch ein ihm zugefallenes Erbe, nicht um der materiellen Existenz willen arbeiten muß, ist doch um der Erhaltung seiner sittlichen Persönlichkeit, wie um der menschlichen Gemeinschaft willen dazu verpflichtet. Ein neuerer protestantischer Ethiker, W. Herrmann, hat sich in dieser Richtung besonders drastisch geäußert: „Durch eigene Schuld ohne Beruf sind aber auch Rentiers, die nur sich selbst leben und genießen wollen. Sie unterscheiden sich nur durch ihren Besitz von Vagabunden. An kindischer Gesinnung sind sie ihnen gleich. Sie sind schädliche Bestandteile der Gesellschaft, denn sie vergiften die Atmosphäre des öffentlichen Lebens."

Wesentlich aktueller ist heute allerdings die andre Frage, wie die wider Willen Arbeitslosen Arbeit erhalten. **Denn der Pflicht zur Arbeit entspricht das Recht auf Arbeit. Die Gesellschaft hat die sittliche Aufgabe Arbeit zu schaffen.** Das hat schon Bismarck anerkannt, wenn er in einer Reichstagsrede äußerte: „Wenn Notstände eintreten, so ist der Staat verpflichtet, den Leuten Arbeit zu schaffen. Er kann Arbeiten ausführen lassen, die sonst vielleicht aus finanziellen Gründen nicht ausgeführt werden." Das christliche Ethos hat in dieser Richtung den Staat und andre in Betracht kommende Organe in Willen und Tat der Arbeitsbeschaffung zu stärken, und die Kirche hat hier ihr ganzes moralisches Gewicht in die Wagschale zu werfen. In welchen näheren Formen die Bekämpfung der Arbeitslosigkeit erfolgt, das zu bestimmen ist Sache der Wirtschaftswissenschaft und der Praxis. Die christliche Ethik muß sich hüten, sich hier mit einzelnen Maßnahmen zu identifizieren. Sie kann von sich aus weder entscheiden, ob Arbeitslosenversicherung oder Arbeitsbeschaffung, ob Zwang oder freiwilliger Aufruf den rechten Weg darstellen; das wird nach Land und Lage verschieden zu entscheiden sein. Gegenüber einer tatsächlich eingeführten Maßregel bleibt für christliche Charaktere genug Spielraum für sittliche Betätigung, indem sie etwa jeden Mißbrauch

öffentlicher Hilfe vermeiden, oder ihrerseits andern Arbeit beschaffen, oder Arbeitslosen seelisch über ihre Nöte hinweghelfen. **Bewährt das Christentum in der Gegenwart seine Kräfte nicht in der Sphäre der Arbeit und bei der Lösung der hier brennenden Probleme, so darf es sich nicht wundern, wenn sein Einfluß in weiteren Schichten sinkt.**

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Die regelmäßig und dauernd auf einem bestimmten Gebiet vollzogene Arbeitsleistung schafft dem Menschen seinen Beruf, der in der Regel in der modernen abendländischen Gesellschaft auch den Stand des Menschen, das heißt seine Eingliederung in die soziale Gemeinschaft bestimmt. Die christlich-reformatorische Ethik läßt den Menschen in seinem Beruf den ihm speziell geltenden Ruf Gottes erkennen. Darum wird seine treue, nicht nur äußerlich korrekte, sondern auch innere gesinnungsmäßige, letztlich auf Gott bezogene, Erfüllung verlangt. Je mehr in der Gegenwart Mechanismus und Langeweile viele wirtschaftliche Berufe den Menschen zur Qual machen, um so wertvoller ist die Gewißheit, daß der Beruf nicht nur eine notwendige Funktion im menschlichen Wirtschaftsorganismus ausfüllt, sondern auch eine Gottesordnung darstellt. Das hat Luther in charakteristischen Beispielen zum Ausdruck gebracht: „Wo nun die Kinder ihren Vater und Mutter ehren, mit demselben dienen sie Gott. Denn da stehet Gottes Befehl, daß sie es tun sollen. Also Knechte und Mägde im Haus, wenn sie mit Fleiß tun, was ihnen befohlen ist, dienen sie nicht allein ihrer Herrschaft, sondern Gott im Himmel. Wenn eine arme Dienstmagd das Haus kehret und tut solches im Glauben am Christum, so tut sie ein besseres Werk und größeren Gottesdienst, denn Antonius in der Wüste getan hat. Denn es geschieht, daß vor Gott ein Ackersmann besser tut, denn eine Nonne mit ihrer Keuschheit." Diese Anerkennung der Gleichwertigkeit, ja Höchstwertigkeit aller Berufe in ihrem gegebenen Bestand schließt die Gefahr eines gewissen Quietismus in sich, wie das tatsächlich im alten Luthertum der Fall war. Das Höherstreben des Einzelnen, wie die Reform der Berufsarten scheint gleichgültig zu werden. Allein die Einwirkung des Christentums auf die Sklaverei bringt prinzipielle Klärung. Hat Paulus auch Sklaven- und Christenstand durchaus für vereinbar erklärt, so hat er doch im Philemonbrief dem christlichen Herrn den Wink gegeben, wie er seinen Sklaven nicht nur innerlich, sondern auch äußerlich als Bruder behandeln soll — doch wohl eine indirekte Aufforderung zur Freilassung. Tatsächlich hat im Lauf der Geschichte bis ins 19. Jahrhundert das Christentum auch an der wirtschaftlichen Abschaffung des Sklavenstandes gearbeitet. Dementsprechend hat auch der christliche Charakter analoge Verhältnisse im heutigen Wirtschaftsleben, die zwar für einen religiösen Menschen erträglich sind,

in dieser Welt zu ändern, auf daß es dem Menschen auch wohl gehe auf Erden. **Das Evangelium enthält zwar kein nationalökonomisches Programm, wohl aber ethische Motive, die auch das konkrete Leben reinigen und fördern.**

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Aus dem Begriff der Arbeit und des Berufes erwächst derjenige des **Eigentums.** Die Arbeit richtete sich auf die Natur und setzt damit voraus, daß der Mensch über diese frei verfügen kann. Durch berufliche Arbeit entstehen wirtschaftliche Güter, die der Verwertung durch den Menschen unterliegen. **Dasjenige Stück Natur und dasjenige wirtschaftliche Gut, über welches ein Mensch frei und dauernd verfügen kann, ist sein Eigentum.** Ein Unterschied in das Eigentum kommt einmal hinein durch die Art seines Erwerbes, ob es durch eigene Arbeit oder durch Uebernahme von andern besonders in der Form des Erbes erlangt wurde. Bedeutsamer ist noch die Differenzierung, welche dadurch entsteht, daß Eigentum einem Einzelnen oder einer Gemeinschaft gehört, das heißt Privateigentum oder soziales Eigentum ist. In der Geschichte begegnet man wechselnd bald dem Vorwiegen der einen oder der andern Eigentumsform. Noch im Mittelalter bestand in Deutschland neben Privateigentum weitgehendes Gemeineigentum, so besaßen die Dörfer eine allen gehörende Allmende, Gemeinweide. Das Eindringen des römischen Rechtes im Ausgang des Mittelalters gab dem Privateigentum in der alten wie in der neuen Welt das stärkste Uebergewicht, während seit dem 19. Jahrhundert wieder in weitgehendem Maß gemeinschaftliches Eigentum durch Verstaatlichung wirtschaftlicher Güter und Betriebe geschaffen und im 20. Jahrhundert in Rußland der Versuch einer radikalen Aufhebung des Privateigentums durch den Kommunismus gemacht wurde.

Die sittliche Stellung zum Eigentum überhaupt ist durch die sittliche Wertung der Persönlichkeit und ihrer Arbeit bedingt. In der Arbeit sucht der Mensch die Natur zu bemeistern, im Eigentum hat er es erfolgreich getan. Er ist dadurch freier geworden und besitzt eine über den Augenblick erweiterte Machtsphäre. Die dadurch erreichte geistige Unabhängigkeit und die gewonnenen wirtschaftlichen Güter können nicht nur zum Besten der eigenen Persönlichkeit, sondern auch der ganzen Gemeinschaft in den verschiedensten Richtungen verwandt werden. Auf der andern Seite kann aber das Eigentum, besonders wenn es in großer Fülle und in scheinbarer Unverlierbarkeit besessen wird, eine vollkommen gegenteilige Wirkung haben. Der Mensch wird von seinem Besitz beherrscht, dessen Mehrung und Erhaltung sein einziges Ziel wird; seine Interessen werden rein materielle. Dieser Vorgang kann nicht nur den einzelnen Menschen, sondern auch größere Gemeinschaften, ja ganze Völker in ihrem sittlichen und religiösen Stand herabwürdi-

gen. Diese Gefahr hat mit besondrer Klarheit Jesus erkannt und zum Gegenstand seiner sittlich-religiösen Bekämpfung gemacht. **Die rein wirtschaftliche Tatsächlichkeit und Notwendigkeit des Eigentums hat Jesus in keiner Weise in Frage gestellt.** In seinen Gleichnissen setzt er es als selbstverständlich voraus, daß ein Weinberg in einem festen Besitz ist oder der Vater des verlorenen Sohnes ein reicher Gutsbesitzer ist und bleibt. **Jesus interessieren nur die psychologischen Rückwirkungen des Eigentums auf die menschliche Seele. Hier sieht er allerdings wesentlich die schädlichen.** Eigentum macht den Menschen selbstsicher und bannt ihn ganz in die diesseitige Welt. Nach einer überreichlichen Ernte läßt er den Bauern sprechen: „Das will ich tun, ich will meine Schuern abbrechen und größere bauen und will dazu sammeln alles, was mir gewachsen ist. Und will sagen zu meiner Seele: du hast einen großen Vorrat auf viele Jahre, habe nun Ruhe, iß und trink und habe guten Mut." Bei einer solchen Einstellung übernimmt der Besitz die Funktion Gottes; er soll dem Menschen vollkommene Sicherheit und restlose Befriedigung in Gegenwart und Zukunft geben. Dagegen wendet sich Jesus und bezeichnet den Mammon geradezu als Antigott und stellt die scharfe Alternative: „Ihr könnt nicht Gott dienen und dem Mammon." Jesus verlangt von einem christlichen Charakter, daß die Wahl zu Gunsten Gottes ausfällt. Diese kann verschiedene Formen gewinnen. Beim reichen Jüngling erwartete der Herr die vollkommene Preisgabe allen Besitzes, weil er sah, daß hier nur dieser radikale Weg zur inneren Lösung von dem Mammon führen würde. Bei Zachäus ist Jesus schon damit zufrieden, daß dieser verspricht, sofort die Hälfte seiner Güter den Armen zu geben, weil er in dieser Bereitwilligkeit einen vollkommenen seelischen Umschwung sich offenbaren sieht. Wieder in andern Fällen, ist Jesus damit zufrieden, daß Menschen ihren Besitz formell behalten, aber durch seine Verwendung sich Freunde machen, oder daß sie mit dem ihnen verliehenen Pfund äußerlich und innerlich zum eigenen Besten wie zu dem der Brüder wuchern.

Jesus hat mit vollkommener Klarheit seine Stellung auf die religiös-sittliche Sphäre begrenzt und in keine volkswirtschaftlichen, ja nicht einmal in rein private Fragen der Eigentumsgestaltung eingegriffen. Als ihm die Bitte vorgetragen wurde, einen Erbschaftsstreit zu entscheiden, antwortet er mit entschiedener Stellungnahme, die sowohl jede wirtschaftliche Entscheidung ablehnt, wie eine ethische Mahnung ausspricht: „Mensch, wer hat mich zum Richter oder Erbschichter über euch gesetzt? Sehet zu, hütet euch vor dem Geiz, denn niemand lebt davon, daß er viele Güter hat." Bei dieser Sachlage hat auch heute keine wirtschaftliche Partei das Recht, Jesus zu ihrem Schutzherrn anzurufen, wohl aber jede Ursache, sich von ihm auf die religiösen Gefahren des Besitzes aufmerksam ma-

chen zu lassen. Ihnen unterliegen nicht nur die Reichen, die ihren Besitz mißbrauchen, sondern ebenso die Armen, die nach Besitz als höchstem allen seelischen Bedarf erfüllenden Gut streben.

Die **erste christliche Gemeinde** scheint auch eine wirtschaftliche Reform vorgenommen zu haben, indem sie das Privateigentum zu Gunsten des Kommunismus abschaffte, entsprechend den Berichten in den ersten Kapiteln der Apostelgeschichte. Allein auch hier handelt es sich um eine religiös-sittliche Erscheinung. Das Motiv war ausschließlich Nächstenliebe, die Hingabe geschah ganz freiwillig. Als sich ergab, daß ein Ehepaar zwar behauptet hatte, alles gegeben zu haben, tatsächlich aber einen Betrag zurückbehielt, tadelt Petrus nur die Unwahrhaftigkeit, nicht aber das Behalten von Privateigentum. Dieser freiwillige Liebeskommunismus der ersten Gemeinde, der durch die enthusiastische Erwartung des nahen Endes vorbereitet war, hatte eine wirtschaftlich keineswegs erfreuliche Folge für die Urgemeinde. Sie verarmte bald und mußte durch Kollekten der übrigen Gemeinden erhalten werden. **Infolgedessen blieb das Privateigentum in der übrigen Christenheit in der apostolischen Zeit erhalten und gab die Möglichkeit zu weitgehender Liebestätigkeit.** In der weiteren Geschichte der Kirche hat sich bei den Kirchenvätern und erst Recht bei den Mönchsorden, aber auch bei mancherlei Sekten eine starke Vorliebe für eine kommunistische Gestaltung der Eigentumsverhältnisse erhalten. Umgekehrt ist besonders innerhalb des Protestantismus das Privateigentum die normale wirtschaftliche Besitzform geblieben.

Der christliche Charakter wird sich in der Gegenwart im Sinn Jesu zum Eigentum persönlich zu verhalten haben, ohne sich mit einer bestimmten wirtschaftlichen Gestaltung des Eigentums zu identifizieren. Dabei kann er durchaus auch wirtschaftliche Maßregeln begrüßen, welche die christlich sittliche Einstellung erleichtern. In neuerer Zeit hat besonders die Bodenreform mit Recht eine außerordentliche Bereicherung bekämpft, die ohne jede persönliche Leistung nur durch eine zufällig günstige Lage gewonnen wurde. Nicht minder liegt eine Beschränkung des Erbrechtes, die besonders Fernerstehenden einen Eigentumserwerb ohne jede Leistung beschränken will, in der Linie des Christentums. Besondre Notzeiten sind erst recht berechtigt, den Besitzenden stärkere Abgaben zu Gunsten der Gemeinschaft aufzuerlegen. Auf der andern Seite aber wird der Christ auch Bedenken haben gegen vollkommene Entziehung jedes Privateigentums. Denn die freie sittliche Persönlichkeit würde dadurch auf dem bedeutsamen Gebiet irdischen Eigentums jeder Verantwortlichkeit und damit der Möglichkeit auch mit jenem Nächstenliebe zu üben, beraubt.

Optimismus und Pessimismus.

Von Dr. C. Schieler.

Dies sind zwei entgegengesetzte Lebensanschauungen: **Optimismus und Pessimismus.** Eine Zeit, wie die ist, in der wir gegenwärtig leben, eine Zeit, wo Not viele Millionen bedrückt und andre nötigt, auf mancherlei Dinge zu verzichten, die vorher ihnen zur Verschönerung ihres Lebens dienten, wo auch noch keine sicheren Aussichten auf Besserung der Verhältnisse sich zeigen, wo Erdbeben, vulkanische Ausbrüche, Tornados, Krieg und Kriegsgefahr trotz aller Versicherung, der letzte Krieg mit seinen unsäglichen Leiden habe allem und jedem Krieg ein Ende gemacht, eine solche Zeitlage ist recht geeignet, eine pessimistische Lebensanschauung zu erzeugen. Und doch ist sie nicht allgemein; es gibt auch in unsern Tagen **Optimisten.** Darunter sind aber nicht jene leichtsinnigen Menschenkinder gemeint, die gemeinem Materialismus huldigend sorglos und unbekümmert in den Tag hineinleben. Der gesunde, wahre, das Leben beeinflussende, leitende Optimismus ist gegründet auf religiösem Glauben. Es sind die Wahrheiten unsers Glaubens, daß nicht Menschen, sondern Gott, ein liebender, allmächtiger und allweiser Vater, die Geschicke der Menschenkinder lenkt zu seiner Ehre und zum Besten der Menschen. Auch die Leiden, die er über uns kommen läßt, selbst wenn sie die Folge unsrer Sünden, Verfehlungen und Irrtümer sein sollten, sollen zu unserm Heil gereichen, wenn wir sie in Geduld und Ergebung in seinen Willen ertragen. Die Leiden dieser Zeit sind nicht zu vergleichen mit der Herrlichkeit und Seligkeit im jenseitigen Leben. Der Tod ist keine ewige Vernichtung, sondern der Ueber- und Durchgang zu einem besseren, ewigen Leben. Christus hat durch seinen Tod und seine Auferstehung dem Tod seinen Stachel genommen. Der Gute, der Gerechte, wenn Leid, Verluste, Unglück, Ungerechtigkeit der Menschen ihn verfolgt, ist doch nicht wahrhaft unglücklich. Er schaut vorwärts in die von seinem Glauben beleuchtete bessere Welt. Das Gute trägt doch den endgültigen Sieg im Leben, mag auch das Böse, das Laster, die Sinnlichkeit überhandnehmen. Der Optimist glaubt zuversichtlich an den Sieg des Guten, der Wahrheit und Gerechtigkeit über das Böse, die Lüge, den Irrtum und die Ungerechtigkeit. Für den Optimisten ist und bleibt das Leben immer lebenswert trotz Schmerz und Leid und Tod; der Optimist denkt nicht an Selbstmord (oder wie man jetzt beschönigend es nennt: „Freitod"). Darum sage ich: ein gläubiger Christ kann nicht ein Pessimist werden, er ist ein Optimist.

War nicht **unser Herr und Meister selber Optimist?** Er glaubte, vom Standpunkt seiner menschlichen Natur aus betrachtet, an den endlichen Erfolg des großen ihm aufgetragenen Werkes der Erlö-

sung, glaubte an das Bestehen und erfolgreiche Wirken seines Reiches: „Die Pforten der Hölle werden es nicht überwältigen," auch als damals die Menge und viele seiner Jünger sich von ihm abwandten, weil sie nicht seiner Verheißung glauben wollten. „Ich bin nicht allein; denn der Vater ist bei mir," sagte er ruhig, da er den Jüngern gesagt hatte, daß sie ihn verlassen würden, fliehen gleich einer Herde, deren Hirte erschlagen ist; „ich habe die Welt überwunden," erklärte er in der Stunde, da er in sein Leiden und in den Tod ging. Und selbst noch da er am Kreuz hing, verließ ihn nicht sein Optimismus; versucht konnte er werden, aber nicht überwunden.

So waren auch **seine Apostel wahre Optimisten,** nachdem einmal sie mit der Kraft aus der Höhe ausgerüstet worden waren und den glorreich auferstandenen Sieger über Tod, Hölle und Sünde geschaut hatten. Sie hatten mit mehr und größeren Schwierigkeiten zu kämpfen als wir, sie hatten mehr und größere Leiden zu ertragen als wir, und doch glaubten sie an den endgültigen Sieg ihrer Sache, der Sache Gottes. In all seinen Arbeiten, Mühen, Leiden, Verfolgungen, Ungerechtigkeiten, die er zu erleiden hatte, während seiner Gefangenschaft, während des Schiffbruchs, niemals verließ den **Apostel Paulus** sein fest auf des Herrn Wort gegründeter Optimismus, der ihn noch beseelte, da er sein Haupt auf den Block legte, wo der Henker es vom Leib trennte.

Ein gläubiger Christ wird kein Pessimist werden, wird angesichts der Lehren unsers Glaubens dem Optimismus huldigen und ihm treu bleiben trotz allem und jedem. Der Pastor, der in seinem Amt mit großen Schwierigkeiten zu kämpfen hat, dabei keinen Erfolg sieht trotz aller Mühe, allem Fleiß und aller Gewissenhaftigkeit, wird, beseelt von Optimismus, nicht mutlos davon laufen, wird vertrauend ausharren, da er glaubt, seine Mühen und Arbeiten seien doch nicht vergebens. Des Herrn treues Wort ist ihm Bürgschaft. Wenn wir optimistisch gesinnt sind, werden wir an der Zukunft unsrer Kirche nicht zweifeln, wenn wir auch erfahren, daß sie schwere Kämpfe zu bestehen und unter den schlimmen Zeitverhältnissen zu leiden hat. Wissen wir doch, daß es Christi Sache ist, an welcher die Kirche arbeitet. Freilich hört man auch zuweilen andre Urteile. Es gibt auch solche Pastoren, welche schlimme Bedenken hegen hinsichtlich der Kirche. Sie sind unzufrieden, da es nicht nach ihren Erwartungen und Wünschen geht. Um dies zu erklären, müssen wir einen Faktor nicht übersehen und dieser ist die **natürliche Veranlagung, das Temperament, der Charakter.** Es gibt Menschen in allen Lebenslagen und Berufen, welche von Natur aus schwermütig, allzu ernst und bedenklich veranlagt sind. Sie sehen alles durch eine schwarze Brille, sehen und bedenken immer nur die ernsten, schlimmen Folgen, das Schlechte und Ueble. Ihr Leben gleicht

einem sonnenlosen, feuchten, kalten Tag, an welchem nichts gedeihen kann. Dagegen der Optimismus erfüllt den Menschen mit Mut, Begeisterung, Tatkraft, bringt die Kräfte des Menschen zur Entfaltung, macht den Menschen liebenswürdig, freundlich und gefällig; er sucht in allem was im Leben vorkommt, eine gute Seite zu finden, die sein Interesse wiederum wachruft, er sucht auch für das Böse, das er Mitmenschen tun sieht, noch eine Entschuldigung zu ihren Gunsten. Und gerade die Wahrheiten der christlichen Religion begünstigen diese Stimmung. Das Christentum ist von dem Elend der Welt tief durchdrungen, und es ist nicht bloß das zufällige Uebelbehagen des einzelnen Subjektes, noch auch bloß das Mitgefühl mit fremdem Leid, was pessimistischen Aeußerungen zu grunde liegt, sondern die Ueberzeugung, daß in der Sünde das größte Uebel zu erkennen ist, und daß dieses Uebel ein allgemeines Weltübel geworden ist. Aber **das Christentum überwindet als Religion der Erlösung den Pessimismus**; es findet in der Gnade Gottes und im Reich Gotes ein höchstes Gut. Das Christentum ist der reinste, absolute Optimismus. Wenn der in Schopenhauer und Hartmann und deren Gefolgschaft vertretene philosophische Pessimismus das heutige Christentum des Abfalls von seiner ursprünglichen pessimistischen Haltung anklagt, so ist dies Unkenntnis und Mißverstand.

Nach diesen mehr allgemeinen Erörterungen wollen wir den Pessimismus, wie ihn der **Philosoph Schopenhauer** in der Neuzeit lehrt, näher betrachten. Aus der Unhaltbarkeit und geradezu Unsinnigkeit seiner Lehren, tritt die Berechtigung des Optimismus um so deutlicher hervor.

Schopenhauers, des Vaters des modernen Pessimismus, Lehren.

Der Pessimismus lehrt, resp. will lehren, daß das Leben gar keinen Wert habe; oder wenn wertvolle Elemente darin seien, so seien doch die negativ-wertigen so überwiegend, daß der Gesamtwert unter Null sinke; demnach sei nicht leben besser als leben. Schopenhauer will nicht bloß dem Gefühl Ausdruck geben, daß für ihn das Leben nicht lebenswert sei, sondern er will beweisen, daß am Leben nichts sei, und daß, wer etwas daran findet, sich täusche. Er führt seinen Beweis durch Gründe, und Gründe kann man prüfen, und wenn sie falsch sind, widerlegen, nicht zwar mit der Wirkung, daß sie die persönliche Stimmung des Pessimisten verändern, aber mit der Wirkung daß sie die Gültigkeit der Theorie aufheben.

Schopenhauer begründet den Pessimismus durch den Hinweis auf die **Natur des Willens.** Er meint: an und für sich intellektlos, sei er **zielloses Streben.** Da er nicht ursprünglich durch die Vorstellung eines Zieles bewogen werde, sondern als blinder Wille zum Leben ins Dasein trete, so könne es auch nicht irgend einen Zustand,

irgend ein Gut geben, worin er definitive Befriedigung fände. Hiermit sei das Gefühlsleben gegeben: Schmerz und Not, Enttäuschung und Langeweile müßten seinen Inhalt ausmachen. Der Schmerz, welchen das Bedürfnis verursache, treibe zur Betätigung; erreiche sie ihr Ziel nicht, so werde der Schmerz zu peinvoller und tödlicher Not. Erreiche sie ihr Ziel, so werde einen Augenblick die Befreiung als Lust empfunden; aber bald sei diese dahin, der Besitz, der in der Ferne dauernde Befriedigung vorspiegelte, erweise sich bald als unfähig, Lustgefühle zu erregen, und so sei das Ende aller Lust die Enttäuschung. Versuche der Wille, diesem Umgetriebenwerden sich zu entziehen, so stachle ihn alsbald die Langeweile, lieber Not und Plage zu suchen, als in Ruhe zu bleiben. Das seien die Gefühle, zwischen denen der Wille hin- und herpendele. — Man könne hienach den Lebensweg einem Fußsteig vergleichen, der zwischen zwei stacheligen Dornhecken hinläuft, so schmal, daß der Wanderer, wenn er der einen Hecke auszuweichen sich bemüht, allemal an der andern sich blutig reißt.

Gegen diese Darstellung lassen sich leicht aus dem Leben so starke Einwendungen geltend machen, daß sie als falsch sich erweist. Wohl wird es kein Leben geben, dem die beiden Gefühle der Not und Langeweile fremd bleiben, aber manches wird sie manchen Tag so gut wie ganz vermeiden. Der Fußsteig zwischen jenen stacheligen Dornhecken ist nicht so schmal, daß nicht ein Mensch, der sich zum Leben nicht allzu ungeschickt anstellt, lediglich ungeschunden darauf einherzugehen vermöchte. Ein gesundes Kind, das in einfachen, gesunden Verhältnissen aufwächst, wird nach dem Verlassen des Elternhauses von Not und Langeweile noch nicht viel zu sagen wissen; und wenn die Lebensbedingungen weiter leidliche bleiben, so mag noch manches Jahr vergehen, ehe es sie ernstlich kennenlernt. Der Farmer wartet die Not nicht ab, um dadurch zur Arbeit sich treiben zu lassen, er freut sich am Tag seines Werkes und am Abend der Ruhe; daß sein Werk Schmerz und seine Arbeit Langeweise sei, würde man ihm vergeblich einzureden sich Mühe geben. Und so mögen lange Jahre Werktag und Feiertag, Sommer und Winter wechseln, ohne große Not zu bringen und ohne für Langeweile viel Raum zu lassen. Es wird ohne Leid nicht abgehen, aber auch die Erfahrung wird gemacht, daß auch das Leid eine Quelle des Segens wird. So könnte man auf ein solches Leben das Wort des Psalmisten mit etwas veränderter Wendung anwenden: des Menschen Leben währet siebenzig Jahre und wenn es hoch kommt, achtzig, und wenn es gleich Mühe und Arbeit gewesen ist, so ist es doch köstlich gewesen. Obschon es nun keine Statistik der glücklichen und unglücklichen, der wohlgeratenen und verfehlten Leben gibt, so ist der Philosoph Paulsen geneigt (und mit Recht) dem Urteil eines einfachen Mannes ebenso viel als der

Beredsamkeit eines pessimistischen Philosophen zu glauben; vielmehr würde dies Urteil etwa dahin gehen: Wenn nicht rechtschaffenes und gesundes Leben Ausnahme sei, so sei auch glückliches Leben nicht vereinzelte Ausnahme. Der Wille freilich, wie ihn der Pessimismusphilosoph beschreibe, sei nicht der Wille eines gesunden Menschen, sondern der eines launischen und verzogenen Kindes, und dem möge es wohl auch so ergehen.

Schopenhauer erwidert hierauf, es möge wohl vorkommen, daß manches Leben einzelnen Anstößen mit leidlichem Glück ausweiche, dadurch werde nichts geändert, daß das Leben als Ganzes ein **zielloses Streben ins Leere** sei. Er meint, man könne das Leben mit dem Ringen eines Schiffbrüchigen vergleichen, der mit Anstrengung aller Kräfte von einem Augenblick zum andern das Untersinken abwehrt, um schließlich ihm gewiß zu verfallen. So sei das Leben ein stetes Ringen, den Tod abzuwehren, dem doch jeder Tag uns näher führe. Und zu der Trostlosigkeit dies vergeblichen Geschäfts füge die Natur dann noch den grausamen Hohn der stets wachsenden Illusion, morgen werde es besser gehen. Wenn ich nur erst groß wäre, denkt der Knabe, der in der Schule seufzt; wenn ich nur erst Prüfungen und Lehrlingszeit hinter mir hätte und im Besitz einer selbständigen Stellung und eines eignen Vermögens wäre, denkt der Jüngling, den die Abhängigkeit drückt; wenn ich nur erst Millionär oder Geheimrat wäre, denkt der Mann, den das Leben plagt, dann wollte ich das Leben genießen. Und alle diese Dinge kommen mit der Zeit, nur die Befriedigung kommt nie. Und dennoch schwinden die Illusionen nicht, bis der Greis die letzten mit ins Grab genommen; aber längst hat in Kindern und Enkeln der Kreislauf von vorne begonnen. Ist es nicht ein unwürdiges Spiel, das der Wille zum Leben mit uns treibt? fragt Schopenhauer. Jene Plagen, von denen die griechische Mythologie weiß: der Stein, den Sisyphus wälzt, das Faß der Danaiden, das Rad des Ixion, sie bedeuten das Leben selbst, nicht das ausnahmsweis unglückliche, sondern das gewöhnliche Leben aller Sterblichen in seiner absoluten Erfolglosigkeit, die täglich erfahren wird und doch täglich neu ist.

Daran ist wohl manches wahr. Der Wille zum Leben ist wohl ziellos in dem Sinn, daß er (auf Erden wenigstens) nie einen Zustand erreicht, in welchem er definitive Befriedigung findet; wahr ist auch, daß er an jedem Tag nach dem nächsten sich streckt, von diesem erwartend, was das Heute nicht brachte. Wahr ist auch, daß das Ende der Tod ist, daß das Leben nicht als Ertrag seiner Mühen ein absolut dauerhaftes Gut hervorbringt, das von ihm selbst nun zu beständigem Genuß besessen oder andern hinterlassen wird. Doch ist damit nicht das Urteil über den Wert des Lebens in philosophischen und ganz besonders nicht in theologischem Sinn gesprochen. Unser Leben ist ein sehr hohes Gut, und mit Recht sind

wir darauf bedacht, es mit allen Mitteln, welche die Natur und Heilkunde uns bieten, uns zu erhalten. Unsre Natur sträubt sich gegen den Tod. Auch Freund Schopenhauer suchte sich sein Leben zu erhalten trotz seines Pessimismus. Ja wir sehnen uns nach einem Fortleben nach dem leiblichen Tod, nach dem ewigen Leben, das uns verheißen und zugesichert ist. In und durch das irdische Leben sollen wir uns des ewigen Lebens würdig machen. Es ist demnach das Leben nicht Selbstzweck, sondern Mittel zum Zweck, den nicht wir, sondern der Urheber des Lebens uns gegeben. Das Leben fast eines jeden Menschen ist allerdings reich an Mühe und Arbeit, an Sorgen und Kämpfen; es bringt aber auch Freude, Erholung, und Befriedigung. Und am Ende mag die Erinnerung mit Freude den ganzen Weg durchs Leben noch einmal durchlaufen und nicht am wenigsten gern wird sie bei den gefährlichen und stürmischen, den mühevollen und kampfreichen Momenten des zurückgelegten Lebensweges verweilen. „Der Wille hat hierin eben das erreicht, worauf er gerichtet war: ein rechtschaffenes Menschenleben mit allen Erlebnissen eines solchen."

Alte Leute erzählen gern aus ihrem Leben, sei es mündlich im Kreis der Ihrigen, sei es in gedruckten Autobiographien. Würden sie dazu geneigt sein, wenn sein Inhalt eine Sisyphusarbeit, vergebliches Mühen, gewesen wäre? Schopenhauer meint, wenn man die Toten in den Gräbern fragen könnte, ob sie noch einmal zu leben wünschten, sie würden mit den Köpfen schütteln. Vielleicht hat er Recht: „Wer möchte," fragt Paulsen, „wenn er eben ein Schauspiel hat aufführen sehen, gleich einer Wiederholung beiwohnen? Aber offenbar ist damit nichts gegen den Wert des Dramas bewiesen."

Aus allen geht hervor, daß die Behauptung des Pessimismus: das Leben bringe regelmäßig mehr Schmerz als Lust, mehr Enttäuschung als Befriedigung, es werde also gleichsam durch subjektive Stimme des Gefühls für unwert erklärt, durch solche Reflexionen der pessimistischen Philosophie nicht bewiesen ist.

Zur **moralistischen Beweisführung** seines Systems klagt der Pessimismus über die Schlechtigkeit, Verworfenheit und Dummheit der Menschen. Natürlich bilden die Pessimisten von dieser allgemeinen Regel eine Ausnahme! Tugend und Weisheit seien Ausnahme, behaupten sie, und nehmen dieselben für sich in Anspruch; Schlechtigkeit und Torheit seien die Regel. Schopenhauer wird nicht müde, die Menschen in dieser Weise zu beschimpfen: wie wertlose Fabrikware würden sie von der Natur massenhaft erzeugt und massenhaft weggeworfen, nach der Maxime der Massenproduktion, billig und schlecht. Bosheit und Dummheit seien die beiden charakteristischen Grundzüge des Durchschnittsmenschen. Bei der großen Masse trete die letztere, die Dummheit, am meisten hervor; die

Vielen seien armselige Hungerleider, ohne höheres geistiges Leben, allein darauf erpicht, ihr kümmerliches Dasein, dessen einziger Inhalt die Sorge um die Nahrung, so lange als möglich fortzuschleppen, und etwa noch darauf, Nachkommen zu gleichem Glück ins Dasein zu rufen. Das Angesicht zur Erde gebeugt, lebten sie dahin, und wenn sie stürben, sei auch die Spur ihres Daseins schon verweht. Eine Beimischung der Bosheit fehle dabei nicht; mit Neid und Haß blickten sie auf diejenigen, welche durch leibliche und geistige Vorzüge oder durch Reichtum und Stellung etwas vor ihnen voraus haben. Nur mit Mühe würden sie durch die Polizei abgehalten, gegenseitig sich anzufallen. Wie wilde Bestien durch Käfige auseinander gehalten werden müßten, so müßten die Menschen durch Strafgesetze, als durch Käfige, deren Drahtgeflecht aus Furcht gewoben, gegen einander geschützt werden. Biete sich einmal Gelegenheit, straflos einen Leidensgenossen zu prellen oder gar einem Beneideten ein Bein zu stellen, so seien sie gleich dazu bereit. Was sie als Tugenden sich anrechneten, sei bei Licht besehen von ähnlicher Art: sie seien gesellig aus Eitelkeit, mitleidig aus Eigenliebe, ehrlich aus Furcht, friedliebend aus Feigheit, wohltätig aus Aberglauben. — Bei einer Minderzahl habe die Bosheit das Uebergewicht über die Dummheit, und da mit stärkerem Willen zugleich größere Intelligenz verbunden zu sein pflege, so seien die Gesetze regelmäßig unvermögend, sie abzuhalten, als Raubtiere sich auf die übrigen zu stürzen. Seien die Vielen wie Schafe voll Furcht, Eigensinn und Beschränktheit, so seien die Wenigen wie Wölfe und Füchse voll Gewalttat und Lüge. — Weisheit und Tugend dagegen seien seltene Früchte. Ein Genie hervorzubringen gelinge der Natur kaum zwei- oder dreimal in einem Jahrhundert, und die Heiligen seien nicht minder spärlich gesät.

In dieser Weise schildert Schopenhauer, als ein Verächter und Ankläger der Menschheit, mit leidenschaftlicher Beredsamkeit ihre moralische und intellektuelle Nichtswürdigkeit.

Besser als Schopenhauers Rat, stets auf die Nichtswürdigkeiten der Menschen zu achten, um sie als „Nahrung des Menschenhasses" zu verwenden, dürfte der folgende sein: Rechne nicht darauf, daß die Menschen dir Freundschaft erweisen, ohne etwas dafür zu wollen, aber freue dich um so mehr, wenn es dir doch begegnet, und glaube fest, es gibt wirklich auch heute Menschen, die ihrem Nebenmenschen nicht nur kein Bein stellen, auch wo sie es ohne Furcht tun können, sondern sogar solche, die sich freuen, wenn sie ihnen unaufgefordert einen Stein aus dem Weg wälzen können.

Es wird immer Pessimisten geben; existieren ja doch neben den Optimisten- auch Pessimistenklubs, und unsre Zeit allgemeiner „Weltdepression" scheint ja besonders fruchtbar für Pessimismus

zu sein. Aber die Lehren des christlichen Glaubens sind das wirksamste Heilmittel gegen die Krankheit des Pessimismus, durch welche die Welt nimmer gebessert werden kann. Mit einem gesunden Optimismus, trotz allem und jedem, laßt uns in die Zukunft schauen und nach Kräften mitarbeiten, eine bessere Welt zu schaffen. Der alte Gott lebt ja noch!

Neue „Soziale Ideale."

Von Dr. G. Fr. Schuetze.

Mein Aufsatz über das „gute Recht des sozialen Evangeliums" war eben in der Januar-Nummer unsers Magazins erschienen, als ich von befreundeter Seite auf die am 18. Dezember 1932 angenommenen revidierten „Sozialen Ideale" des „Federal Council of the Churches of Christ" aufmerksam gemacht und um eine Aeußerung zu diesen neuen sozialen Zielen ersucht wurde. Indem ich hiermit diesem Wunsch nachkomme, bin ich mir wohl bewußt, daß ich auf mancherlei Widerspruch treffen werde, wiederhole aber den im Januar ausgesprochenen Grundsatz, daß Maßstab aller sozialen Ideale und Tätigkeiten nur das Wort des Heilandes und die Lehre der Apostel sein kann.

Das von dem Föderalkonzil angenommene Dokument hat Gültigkeit für das Konzil selber, für die einzelnen, dem Konzil angeschlossenen, Kirchenkörper aber nur in so weit, als diese es durch besondre Beschlüsse annehmen und zu ihren eigenen Idealen erheben werden. Es besteht aus vier Abteilungen: 1. einem historischen Ueberblick über die 24 Jahre, seit dem das erste gesellschaftliche Glaubensbekenntnis (wir werden der Kürze halber den englischen Ausdruck „social creed" beibehalten) ausgegeben wurde; 2. einer Analyse der „gesellschaftlichen Ordnung und des guten Lebens"; 3. den neuen Idealen selber, in 17 kurze Artikel zusammengedrängt; und 4. einem Aufruf zu einem „Neuen Zeitalter des Glaubens." Zu dieser Einteilung möchten wir bemerken, daß ein Zeitraum von 24 Jahren allzukurz erscheint, als daß sich darin die gesellschaftlichen Ideale so verändern könnten, daß eine Neuformulierung notwendig werden müßte. Aber, da in diese Zeitspanne der große Weltkrieg fiel, der neben so vielen andern Umwälzungen auch die gesellschaftliche Weltordnung vor so manche neue Fragen gestellt hat, können wir diesen Punkt gelten lassen. Der vierte Abschnitt dagegen dünkt mich nicht in das „social creed" zu gehören. Ein neues Zeitalter des Glaubens, eine geistliche Erweckung, ist wohl freilich eins der allerdringendsten Bedürfnisse der ganzen Welt, aber nicht in besonderm Maß für die soziale Tätigkeit der Kirche.

Ehe wir nun auf die Besprechung der dritten Abteilung, des Themas unsrer Abhandlung, eingehen, müssen wir uns doch fragen, was ist denn eigentlich ein „Ideal"? Ist es gleichbedeutend mit einem „pium desiderium," einem wünschenswerten und zu erstrebenden Zustand, der aber außerhalb unsrer Interessen und Machtsphäre liegt? Oder ist ein Ideal das fest normierte und bestimmt umrissene Ziel, dem unsre Tätigkeit zustrebt? Ich befürchte, im „social creed" des Föderalkonzils ist es nur zu oft im ersteren Sinn gebraucht. Aber dann sind solche Ideale völlig überflüßig,

und ihre Aufstellung ist eine Vergeudung von Zeit und Druckerschwärze. Fassen wir aber Ideale im zweiten, engeren Sinn, so sollte allerdings jeder Kirchenkörper solche Ideale haben. Sehen wir nun zu, in wie weit wir die Ideale des Konzils zu den unsrigen machen können?

Aber noch eins, ehe wir an unser Thema gehen: Selbst in der engeren Fassung des Wortes Ideale sind noch drei Klassen von Idealen zu unterscheiden: 1. falsche und verkehrte, die vor dem aufgestellten Maßstab des Wortes Gottes nicht Stich halten; 2. utopische, die ihrer Natur nach nie verwirklicht werden können; und 3. rechte und gute Ideale, die von der Kirche verwirklich werden können und auch sollen.

Versuchen wir also nunmehr an der Hand des Neuen Testaments festzustellen, wie weit diese 17 neuen „sozialen Ideale" geeignet sind, zu Idealen unsrer Kirche zu werden. Allerdings können wir wegen Mangels an Platz hier unmöglich alle 17 Punkte einzeln der Kritik unterziehen. Es muß genügen, daß wir die einzelnen Hauptgesichtspunkte herausziehen und dazu unsre Zustimmung oder Bedenken äußern.

Die Macht nun, die heutzutage die ganze Welt regiert und daher auch die gesellschaftliche Wohlfahrt aller Länder entscheidend beeinflußt, ist das Geld. Ihm sind daher auch die ersten drei Punkte des „social creed" gewidmet. „The churches should stand for," was heißt das? Soll sie nur im allgemeinen ihr platonisches „Placet" geben, also in der weiteren Fassung des Ideals? Oder soll sie „eine gerechtere Verteilung des Geldes," „die Anwendung des christlichen Grundsatzes der gesellschaftlichen Wohlfahrt auf den Erwerb und den Gebrauch des Geldes" und „Kontrolle des Geld- und Kreditsystems" als eigene Tätigkeit unternehmen? In letzterem Fall liegt die Gefahr sehr nahe, daß die Kirche anstatt sozial sozialistisch wird oder sich in Klassengesetzgebung hineinziehen läßt, je nachdem sie auf die Seite der Geldmacht oder des Proletariats, der „misera contribuens plebs" tritt. Ueberdies, wo steht der angeblich christliche Grundsatz von der gesellschaftlichen Wohlfahrt in Christi Worten? Oder in der Apostel Lehren? Vielmehr sieht ja Paulus in der gesellschaftlichen Weltordnung ein Uebel, das das Kommen des Antichrists und somit auch die Parusie verzögert. Läßt sich die Kirche nicht von der hohen Warte der Ueberweltlichkeit herabziehen in den Schmutz und das Getümmel des Marktes, wenn sie in volkswirtschaftlichen Fragen Partei ergreift? Es fehlte nur noch, daß sich die Kirche auf Schutzzoll oder Freihandel festlegte. Wie sagt der Herr? „Mensch, wer hat mich zum Richter oder Erbschichter über euch gesetzt?" (Luk. 12, 14.) „Gebet dem Kaiser, was des Kaisers ist, und Gott, was Gottes ist." In diesen beiden Worten hat der Herr die Unvereinbarkeit der Kirche, des Reiches Gottes,

und des Geldwesens festgestellt. Gewiß, einer gerechteren Verteilung des Geldes, sowie einer Kontrolle des Geld- und Kreditwesens könnte man sich ja freuen; aber „mein Haus ist ein Bethaus," keine Mördergrube und auch kein Finanzinstitut, in dem Normen und Regulative „für das wirtschaftliche Geschehen" aufgestellt werden. Ein soziales **kirchliches** Ideal sind die Geldfragen nicht.

Ein weiteres soziales Problem bietet die Arbeiterfrage. Wie steht der Herr Jesus dazu? Abgesehen von dem ganz und gar nicht sozial gedachten Gleichnis von den Arbeitern im Weinberg finden wir aus Jesu Mund nur den Grundsatz aufgestellt, daß ein Arbeiter seines Lohnes, seiner Speise wert ist. Aber bei dieser Gelegenheit verbietet es der Herr seinen Aposteln, sich irgendwie versichern zu lassen. Ihre Versicherung soll sein das Vertrauen auf Gott und die christliche Nächstenliebe. Wohl sagen die Apostel, daß, wer das Evangelium predigt, sich auch davon nähren soll, und daß der den Arbeitern abgebrochene Lohn zum Himmel schreit, aber von Schutz und Versicherung der Arbeiter vernehmen wir kein Wort. Gewiß, die Versicherung des Arbeiters und sein Schutz gegen Krankheit, Alter, Arbeitslosigkeit sind mit Freuden zu begrüßen. Aber alle diese Dinge waren schon im kaiserlichen Deutschland durch das „Klebegesetz" eingeführt, ohne daß die Kirche irgendwie Anteil daran gehabt hätte. Soll aber in diesen Punkt das Wort Ideal in unserm engeren Sinn genommen werden, so möchte ich meine ganze freudige Zustimmung bekunden. Gestützt auf das Prinzip der christlichen Nächstenliebe, kann die Kirche viel, sehr viel tun, dem Arbeiter sein Los hier auf Erden erträglich zu machen. Man hat nicht mit Unrecht gesagt, daß die vielen „geheimen Gesellschaften" eben so viele laute Anklagen gegen die Kirche sind, die ihre Pflicht versäumt hat, für die Notleidenden in ihrem Bereich Fürsorge zu tragen. „Gegenseitige Unterstützungsvereine," wie sie ja in vielen Gemeinden bestehen, sind ein Beweis, daß die Kirche anfängt, sich auf ihre soziale Pflicht zu besinnen. Sollen also Punkt 4 und 5 des „social creed" als Bekenntnisse gefaßt werden zur Verpflichtung der sozialen Mitarbeit auf Grund des christlichen Gebots der Nächstenliebe, dann nur immer vorwärts, das ist ein Ziel, des Schweißes der Edlen wert.

Der Sabbat (Artikel 6) ist sicherlich ein berechtigtes soziales Ideal der Kirche. Mit vollem Recht fordert daher das „social creed" „Arbeitsruhe wenigstens an einem Tag von sieben." Darüber ist kein Wort weiter zu verlieren. Bedenklich wird das Ideal aber, wenn der Artikel 6 fortfährt „mit der Aussicht auf eine kürzere Arbeitswoche." Wie ist das zu verstehen? Soll darunter eine Verkürzung der Arbeitsstunden an jedem Tag gemeint sein, so finden wir keine stichhaltigen Einwendungen dagegen. Ist dagegen eine kürzere Arbeitswoche von, sagen wir, 5 Tagen angedeutet, so

geht das gegen Gottes Wort: „Sechs Tage sollst du arbeiten und alle deine Dinge beschicken." Praktische Erfahrung hat nebenbei gelehrt, daß eine kürzere Arbeitswoche sich als untunlich erweist. Man hat ja den Versuch gemacht mit einer fünftägigen Woche und hat sie wieder aufgeben müssen. Oder ist etwa Sowjet-Rußland ein sozial ideales Land gewesen, als es die fünftägige Woche hatte? Dieser Punkt bedarf also einer näheren Bestimmung, ehe wir eine definitive Zustimmung geben können. Aber auch, wenn ein Fortbestehen der bisherigen Woche, nur mit zwei Ruhetagen, in Aussicht genommen worden ist, so ist die Weisheit eines solchen Ideals mir mehr als zweifelhaft. Einen Tag der Woche hindurch wäre der Arbeiter zum Müßiggang verdammt, aus dem nichts Gutes herauskommen kann.

Daß die Familie mit all ihren Unterabteilungen (Ehe, Kinder, Eltern) eine gottgewollte Einrichtung ist, bedarf keiner Beweisführung. Deshalb können wir den sozialen Idealen der Artikel 7, 9, 10 freudig zustimmen; fraglich ist nur, was die Kirche dazu tun kann, daß diese Ideale in die Wirklichkeit umgesetzt werden.

Artikel 7 fordert mit vollem Recht „solche besonderen Regulationen der Bedingungen der Frauenarbeit, daß sie die Wohlfahrt ihrer selbst, der Familie und der Ortschaft beschützen." Was kann aber die Kirche dazu tun? Sie kann nur ihre Stimme erheben und immer wieder darauf hinweisen: Du tust nicht recht. Wenn sie das tut, wird sie sicher zur Verwirklichung dieses Ideals ihren gerechten Anteil beitragen. Wirklich tätig aber kann die Kirche auftreten in Artikel 10, der fordert „Schutz der Familie durch den ‚single standard' der Reinheit; erzieherische Vorbereitung auf die Heirat, Haushaltung, Elternschaft." Es freut mich aufrichtig, daß das Konzil den Mut gefunden hat, den Finger auf den offenen Krebsschaden der doppelten Moral zu legen. Das gefallene Mädchen ist der allgemeinen Verachtung ausgesetzt, der gefallene junge Mann aber geht seine Wege ohne weitere Folgen seiner Sünde. Hier kann und soll die Kirche eingreifen. Sie kann und sollte ihre Mitwirkung bei Eheschließungen versagen, wo einer der beiden Teile, der Mann sowohl wie das Mädchen, sich irgendwie einen sittlichen Flecken aufgeladen haben, oder wenigstens in der gottesdienstlichen Form es zum Ausdruck bringen, daß der Mann eben so schuldig ist wie das Weib. Adam soll nicht mehr schreien: Das Weib, das Weib, sondern er soll die Last seiner Sünde genau so tragen wie die Eva. Auch die weiteren Forderungen des 10. Artikels nach vorbereitendem Unterricht auf Ehe und Elternschaft sind eigentlich keine ganz neuen Ideale mehr. Die Zahl der Kirchen mehrt sich beständig, in denen die Frauenunion oder der Brüderbund solche Studienklassen abhält. Sicher, ein Schritt in der rechten Richtung zur Verwirklichung der Ideale. Gerne hätte ich in diesem Artikel

noch gesehen eine Verwerfung der „companionate marriage." Die ist aber aus mir unbekannten Gründen ausgeblieben, ebenso wie die Verurteilung einer „trial marriage." Der Artikel 9 ist dem Kind gewidmet. Als der natürlichen Frucht der Ehe ist diesem Punkt der Platz unter der Ehe einzuräumen. Abschaffung der Kinderarbeit ist wieder ein Ideal der Kirche nur im weiteren Sinn des Wortes; dagegen sind die andern Forderungen nach Maßnahmen für den Schutz, die Erziehung, geistige Pflege und gesunde Erholung jedes Kindes wohl erfüllbare Aufgaben der Kirche. Nicht umsonst hat sie das Wort des Heilandes erhalten: Weide meine Lämmer, und Lasset die Kindlein zu mir kommen. In den Ferienbibelschulen, in den Sommerlagern, in den Vereinen der Boy Scouts, den Camp Fire Girls, Girl Scouts und dergleichen mehr verrichtet die Kirche einen Teil ihrer sozialen Verpflichtung gegen das kommende Geschlecht.

Eng verbunden mit der sozialen Verpflichtung der Familie ist das berechtigte Ideal, das sich mit dem Handel mit berauschenden Getränken und zur Gewohnheit werdenden Drogen befaßt (13. Artikel). Gewiß soll und muß die Kirche ihre warnende und mahnende Stimme erheben gegen den Mißbrauch des Alkohols und den Gebrauch der Rauschgifte, wie Cocain, Morphin, Heroin. Aber es ist nicht ihre Sache dem Staat Handlangerdienste zu leisten in der Aufsuchung und Bestrafung dieser Gesetzesübertreter. So ist dieser Punkt ein kirchliches Ideal nur im weiteren Sinn des Wortes.

Es freut mich aber nun weiter, daß das Föderalkonzil in sein „social creed" einen Passus gegen den Krieg aufgenommen hat. Der Krieg (Art. 16) ist unbedingt zu verwerfen als der Zerstörer aller sozialen Ordnung. Wir haben zwar kein Heilandswort, das sich ausdrücklich gegen den Krieg wendet, vielmehr stellt Jesus Krieg und Kriegsgeschrei als ein bleibendes Uebel hin, das bis in die letzten Tage währen wird; aber wir dürfen nicht vergessen, daß das sechste Gebot alles Töten verbietet und daß der Herr in der Bergpredigt sich scharf gegen jede Gewalt wendet. Und hier haben wir nicht ein Ideal im weiten Sinn des Wortes, sondern vielmehr eine ganz konkrete, bestimmte Aufgabe der Kirche. Wie der Hofprediger Büchsel einmal Bismarck das heilige Abendmahl verweigerte, ehe er in ein Duell ging, so soll die Kirche auch dem Krieg jede Mitwirkung versagen, in der Erziehung der Jugend auf das Abscheuliche des Krieges hinweisen und auch ihre Macht anwenden, den Krieg unmöglich zu machen. Wir alle erinnern uns nur zu wohl, wie im letzten Krieg die Massen in eine Kriegshysterie hinein gepredigt wurden, wie von den englischen Kanzeln der Landesfeind in gleiche Linie mit dem bösen Feind gestellt wurde. Hätte da die Kirche sich ihrer sozialen Ideale besonnen

und Liebe statt Haß von den Kanzeln gepredigt, es wäre viel besser gewesen.

Zwei weitere Punkte müssen wir noch kurz berühren (Art. 11—12), die sich besonders mit der Farmbevölkerung unsers Landes befassen. Der Art. 11, der die finanzielle Besserung und Hebung des Farmerstandes befürwortet, fällt unter das, was wir eingangs über das Geldideal der Kirche gesagt haben. Art. 12 hingegen, der eine „extension of the primary cultural opportunities" für den Farmer so gut wie die städtische Bevölkerung fordert, trägt deutlich das Gepräge des grünen Tisches an sich. Er ist von Herren verfaßt, die von dem modernen Farmleben keine blasse Ahnung haben. Was sind denn solche primäre Kulturgelegenheiten und sozialen Dienste, die der Farmer entbehrt? Wer als Seelsorger unter der Landbevölkerung arbeitet, weiß es, daß auf der modernen Farm alle Dinge zu finden sind, die der Städter hat, und mit Telephon, Automobil und Radio entbehrt der Farmer nichts von den Kulturgelegenheiten der Stadt. Ist damit aber die soziale achtstündige Arbeitszeit gemeint, so weiß ein jeder, der mit dem Farmwesen vertraut ist, daß das einfach ein Ding der Unmöglichkeit ist. Im Sommer, während der Ernte ist eine achtstündige Arbeit absolut unmöglich, 14 bis 16 Stunden ist des Arbeiters Tag auf der Farm, wofür er im Winter vielleicht nur 2 bis 3 Stunden Arbeit hat. Zudem was geht die Kirche der einzelne Stand an? Warum ist denn nicht in das „social creed" ein Artikel über die Bergleute aufgenommen, die den Schutz der sozialen Einrichtungen vielleicht noch viel dringender gebrauchen als der Landmann? Ueberhaupt soll sich die Kirche von Klassenidealen frei halten. Wir sind Botschafter an Gottes statt nicht an die Farmer, die Bergleute, die Eisenbahner, die Börsenleute, sondern an die ganze sündige Menschheit, und unser sozialer Dienst ist nur Hilfsmittel, um unsrer Botschaft Eingang und Nachdruck zu schaffen: Lasset euch versöhnen mit Gott!

Die noch übrigen Artikel (8, 14, 15, 17) können wir kurz abtun, um Platz zu gewinnen für positive Vorschläge, indem wir sie charakterisieren als Ideale im weiteren Sinn, als schöne und erstrebenswerte Dinge, die aber nicht im unmittelbarem Bereich der Kirche liegen.

Wenden wir uns nun in aller Kürze zu den (meiner Ansicht nach) sozialen Idealen, denen im „social creed" leider kein Raum eingeräumt ist, so vermisse ich in allererster Linie die **Rekrutierung der Kirchenglieder zu sozialer Arbeit.** In unserm Brüderbund, wie in der Frauenunion wird durch die Abteilungen für „christliche Bürgerschaft" und „soziale Wohlfahrt" ein tüchtiges Stück sozialer Arbeit geleistet. Warum ist diese Arbeit nicht unter die kirchlichen Ideale aufgenommen? Lessing sagt, es ist leichter andächtig zu schwärmen, als gut zu handeln. Es ist leichter Ideale aufzustellen,

als für ihre Verwirklichung zu arbeiten. „Hic Rhodus, hic salta." Als ein fehlendes, aber unbedingt notwendiges, soziales Ideal möchte ich also hinstellen die **Ausbildung, Anleitung** und **Indienststellung aller** Mitglieder der Kirche zu bestimmter sozialer Arbeit, beginnend mit der Jugend, die zum Bewußtsein der sozialen Verpflichtung des Individuums gegenüber der Gesamtheit erzogen werden muß. Unter diese bestimmten sozialen Ziele rechne ich in erster Linie die **Evangelisation.** Ist sie auch hauptsächlich religiös, so trägt sie doch in sich den sozialen Nebeninhalt der Idee, daß die Weltordnung nur durch den Geist des Christentums erhalten werden kann. Als weiteres soziales Ziel der Kirche sehe ich an den in Artikel 3 gestreiften, aber nicht durchgeführten Satz: Ersatz der Armenpflege durch **Beschaffung von Arbeit** für Arbeitswillige, die außer Arbeit sind. Mit vollem Bewußtsein streiche ich Armenhäuser aus der Liste der Ziele der christlichen Kirche. Die Kirche, in der der Geist der tätigen Nächstenliebe lebendig ist, wird für die Armen auf andre Weise Fürsorge treffen, die sie nicht der kalten, geschäftsmäßigen Mildtätigkeit des County aussetzt. Die Kirche kann und soll **Arbeitsnachweisestellen** unterhalten, und nicht nur das; sie kann auch selbst durch ihre Mitglieder Arbeitsgelegenheiten schaffen. Wir dürfen dies Ziel wohl in dem Motto zusammenfassen: **„No dole, but work."** Weiter ist ein soziales Ziel der Kirche, das sie verwirklichen kann, die Mitarbeit an allen sozialen **Wohlfahrtsagenturen,** wie das Rote Kreuz, Rettungsstationen („rescue missions"), Heilsarmee. Man mag über die dogmatische Einstellung der Heilsarmee denken, wie man will; daß sie eine wunderbare Leistung in sozialer Hinsicht vollbringt, ist unleugbar. Hierher rechne ich auch die **Innere Mission** im deutschen Sinn, die Innere Mission eines Wichern, Bodelschwingh, Stoecker, also alle Bestrebungen, die durch den Dienst an dem Einzelnen der allgemeinen Wohlfahrt dienen, z. B. die **Bahnhofmission** in den Großstädten, durch welche zureisende Mädchen vor der Gefahr der Verschleppung in die Lasterhöhlen der Prostitution geschützt werden. Im Anschluß an sie und in Verbindung damit sind **christliche Hospize** zu nennen, sowohl für junge Männer, wie für Mädchen, in denen diese in der fremden Großstadt gesunde Unterkunft und christlichen Anschluß finden. Auch möchte ich in Verbindung mit **„Social Centers" alkoholfreien** Erholungsstätten und Klubräumen das Wort reden. Man hat den „Saloon" nicht mit Unrecht den Klub des armen Mannes genannt. Das Ideal der Kirche ist, dem Arbeiter eine solche Erholungsstätte zu bieten, die alle Vorteile desselben gewährt, ohne ihn den landkundigen Schäden der Schankstätten auszusetzen.

Für die im Lebenskampf verbrauchten und zu Schaden gekommenen Männer und Frauen soll die Kirche **Hospitäler, Dia-**

konissenhäuser, Siechenheime, Altersheime, Epileptischenheime und dergleichen als ihre Ziele aufstellen — von dem selbstverständlichen Ziel der **Waisenheime** nicht zu reden.

Man mag mir einwenden, daß alle diese von mir als Ideale angeführten Einrichtungen keine Ideale, sondern zum Teil schon verwirklichte *Ziele* der Kirche sind. Darauf habe ich zu erwidern, daß nach meinem Dafürhalten diese **Ziele** eben die **Ideale** der Kirche bilden. Man beachte bitte, daß ich in dem positiven Teil dieser Arbeit immer von Zielen geredet habe. Ein Ideal, das nicht zu gleicher Zeit ein erfüllbares Ziel ist, ist nur ein Traumbild. Ebenso ist ein Ideal, dessen Verwirklichung ich andern überlassen muß und soll, eben nicht mein, sondern ein fremdes Ideal. Vielmehr sind die Ideale der Kirche solche Einrichtungen, in denen die *Kirche* die vom Neuen Testament aufgestellten Richtlinien der christlichen Nächstenliebe in die Wirklichkeit des täglichen Lebens umsetzt.

EDITORIALS

PERFECT SURRENDER

More than thirty years ago the writer was a student in the Senior Class of McCormick Seminary, Chicago. Towards the end of the second term we were invited to a meeting in the Seminary chapel to hear an address by the then famous evangelist, Dr. Chapman. His theme was "perfect surrender." Dr. Chapman was an impressive speaker, characterized by an extraordinary seriousness of mien and manner. He would relate striking stories but he never lapsed into the questionable humor of some professional evangelists. He told us that, of course, a man had to be converted and that especially a minister without the second birth would be wholly unable to be a witness for Christ. But, he said, the ordinary conception of conversion was not adequate. There were many Christians and Christian ministers who were supposed to be converted and, perhaps, in a certain sense really converted—but they were not leading the "victorious life," a life showing the power of character-changing faith and giving the "peace of God" of which the apostle speaks in such glowing terms.

What was, then, the trouble and where did the remedy lie? The only cure for it was "perfect surrender." The conversion of the individual must culminate in this. The change that had come with the "conventional" conversion had not been complete enough. Only in part had the old life been given up. What must follow now, must be another catastrophic experience, involving the whole of a man's sins, striving, aspiration and self-dedication. If only we were sincere and whole-hearted in our faith in God's willingness to give, God would accept our surrender and grant us that great boon: the baptism of the spirit bringing fulness of faith and love.

The speaker had made a deep impression, and when finally he invited all those who were willing to make the act of complete surrender, to rise to their feet, the whole of the student body responded. They all stood up. All? Yes, all—with *one* exception. The president of the Senior Class was the exception. He was the most honored, loved and spiritual of them all—and he kept his seat. They asked him later why he acted so strangely. He said, he had been through one of these experiences before. He had made perfect surrender then, and had been unable to live up to it. He could not conscientiously try that method again.

Some time before that, when I was minister in Boonville, Mo., a Methodist brother had invited the local ministry to listen to another Methodist clergyman (from Fayette, Mo., across the Missouri River), who had, he said, a great message. His subject was also the "perfect surrender." He told us that up to forty years of age he had been a "converted" minister of the ordinary type, faithful and tolerably successful. But then came the time when he made the great surrender and received the baptism of the spirit. And since then everything was changed. He was a different man and so was his work. There was life, and joy and power. The man appealed to us very strongly and there was in us a wistful desire to have a similar experience. But a little later I went to visit the president of Fayette College, Mo., where this man was the local pastor. I told the president and one of the professors, who was present, of the address and its effect on us. I was surprised that they seemed so little impressed and told them so. Well, said one of them, if one hears such a thing for the first time, no doubt he would greatly wonder; but if it was dished up fifty-two times a year to the same congregation, the reaction would not be so satisfactory.

These impressions and experiences of the past were vividly brought to my remembrance when I attended this year's "Pastors' Convention" at Columbus. Two representations of the "Oxford Group" (or of Buchmanism) addressed the 500-600 pastors there. One was a Dr. Watts, an Episcopal minister of Edinburgh, Scotland, and the other a young student of Aberdeen University. The rector bore eloquent and forceful testimony to the change that had come over his life through his contact with the Oxford group. He had been an ordinary minister, with all kinds of faults. Had been "dishonest" (not in money matters, but in withholding—he called it "stealing"—the praise that was due to others), had read poisonous novels, etc. But when it pleased God to bring him under the influence of this blessed movement everything was changed. He didn't condense it all into the old term of "perfect surrender," but it was esentially the same. Characteristic features were the emphasis on the confession of sin to others, in public or semi-public gatherings. Such confession breaks the ban of old indulgences (somewhat after the way of the psycho-analysis people). Then they share their experiences with others, with the group, the experience of the sin and the forgiveness. Then they are at once used as witnesses and life-changers. In their daily life they rely greatly on divine guidance. Devotional periods and prayers are strongly stressed. The answer God gives them for their guidance seems sometimes to border on the ridiculous. It reminded me of one of our brothers, who said to me, years ago, that he had once lost a collar button; he told the Lord about it and the Lord helped him find it. It seems that with

these people God's providence takes the place of ordinary human intelligence.

After the rector the young student spoke. It was an earnest account of what God, through the Oxford group, had done for him and his family. They were all converted and lead a life of guidance and testimony now. His eighteen-year-old brother is converting bankers and other people of affairs over in Los Angeles, he said.

Buchmanism is not at all a surprising phenomenon to people of pietistic heritage. Some of the terms are new and peculiar. On the whole, it is a revival movement, with its blessings and its shortcomings. It has done a great deal of good, stressing personal, real religion, prayer and witness-bearing. Its leaders seem to think that self-dedication can be attained in one great cataclysmic experience. It sometimes can; but as a rule this is the product of a maturing Christian life; and many who, in the stress of emotional outbursts, expect too much will be disappointed. Who would not wish that, as a result of this new revival in different lands, there might be a great stirring in the tree tops. Still, with what we know of the past, it would be unwise of us to give up the slow work of Christian training and take to revival methods as a stubstitute.

IS THERE A GOD?

Some of us remember the discussion carried on, last year, in the "Christian Century," between three professors, Wieman, MacIntosh and Otto, on the question of the existence of God. These have now been put in book form and come out recently; and in the "Christian Century" of February 8, a review of the book has appeared by the well-known professor John Dewey of Columbia University.

Wieman and MacIntosh took the theistic attitude, Otto was a convinced unbeliever in the existence of a personal cosmic being. MacIntosh based his faith in God somewhat on the Kantian position. To Kant the categorical imperative, the duty of man to lead a moral life, admitted of no compromise and needed no argument. It was to him as wondrous and sublime a fact as the starry heavens. To guarantee the ultimate victory of the moral demands and the reward of moral action he postulated a God. God made the universe a moral universe.

To this Kantian argument MacIntosch added the proof from the individual and general spiritual experience.

Wieman proposed to find and give a minimum conception of the deity. It was not to contain all of the elements of the Christian God; but what it did contain was to be absolutely sure. He found

this minimum in "that behavior of the universe which was favorable to the integration (unification) of human personality." There must be forces, he said, which promote man's struggle for the highest good; and man finds in himself the spontaneous urge to love and adore such forces. These forces, this behavior of the universe, he called God.

Now comes Dewey and, as a fellow-unbeliever with Otto, he shows up the weakness of the position of MacIntosh as well as of Wieman. In the first place, he says, Kant's categorical imperative does not prove the existence of a personal God. This is, of course, very evident. Kant didn't claim anything of the kind. He only "postulated" the existence of God from it. It seems reasonable to believe, he meant, that, moral idealism being such a great fact in human life, the universe itself might be moral, i.e., might point to a moral potentate. Kant was not so much interested in God. The "Categorical Imperative" was his God. His God was at best the God of the rationalist. Kant was not a devout man. He said e.g., that he never prayed; he couldn't pray because "he wouldn't pretend." Dewey also objects to MacIntosh's second argument, his reference to spiritual experience, on the ground that this experience would necessarily be conditioned by the facts that he was a Christian, a Westerner and a Protestant. The experience of other religious persons might lead to other results. True, but they all would agree on the fact of divine reality; and as to Jesus Christ being God's chief revelation, that also one could be sure of without serious challenge.

Mr. Wieman's God-idea and his method to find a solid base for its validity, fares no better at Mr. Dewey's hands than MacIntosh's. Wieman had started from the natural need of man for something to love, to adore. He loves persons, he loves ideals, he loves causes. Higher and higher mounts this love until it feels it needs some objective reality, at once the support and guarantee of all lower values. He finds this in the forces operative in the universe which help us to realize our highest ideals and to meet our noblest needs. These forces Wieman calls God. Dewey reminds him that there may be, and no doubt are, such forces but that it is an unwarranted leap to give these forces a theistic explanation. He thinks that in this case the pull of his Christian past and preconceptions accounts for Wieman's shift to a more conventional attitude.

Dewey says that for himself he does not need the personalizing of those helpful forces. He "finds within the normal processes of living and human relationships all the goods which the theist, no matter how liberal, is still striving to confine to special types of experience." He says in another connection that the good that religion is supposed to have done to the race has been greatly exaggerated.

We see, then, that the attempt of the Liberal as well as the Conservative to find compelling logical reason for their faith in God has been unsuccessful. One calls to mind the fact that Jesus, the man of greatest God-consciousness, never tried to demonstrate the existence of God; also that Paul when he sought to meet his pagan hearers on rational grounds, failed to convince them. God is found only by means of spiritual intercourse. The person with a religious heritage takes him for granted because he is part of his traditional world of feeling and thought. When he matures sufficiently he makes personal and individual connection with him. This is mediated to him through the person and teaching of Jesus. Jesus becomes to him the bringer and guarantor of his "salvation." The Word and the church feed his spiritual life. When the shock of doubt, the negations of rationalism and the blows of fate fall upon him, they find him fortified by personal religious experience. It is hard for a man of such antecedents to fall away entirely and permanently. The peace and plenty of "the fathers' house" will exert a powerful pressure. He may have to revise his theology, he may look around him for "reasons for the hope that is in him." But he will not concede that the scientist has the only approach to reality or that the supernatural is an antiquated conception.

„Nicht viel Weise nach dem Fleisch."

(1. Kor. 1, 26.)

Paulus hatte eine große Gemeinde in Korinth, aber sie bestand nicht aus „prominenten" Leuten. Nicht viel „Weise, Gewaltige, Edle" befanden sich unter ihnen. Wir würden sagen, er predigte zu der arbeitenden Klasse"; ohne Zweifel bestand ein gut Teil der Mitgliedschaft aus Sklaven. Man muß sich wundern, daß er als „Pastor" einer solch einflußlosen Herde in einer reichen, stolzen Handelsstadt so gewiß war, auf der Höhe der Zeit zu stehen (siehe Vers 27).

Aehnlich so stand es mit den Christengemeinden an andern Stellen. Sie rekrutierten sich aus den untern Schichten der Bevölkerung. Diejenigen, die an weltlichen Gütern wenig hatten, nahmen das Evangelium mit Freuden auf. Erst später, als das Christentum schon Fuß gefaßt hatte, fingen auch Männer der Intelligenz an, sich mit ihm abzufinden. Man denke an Justin, einen der ersten Apologeten des Christenglaubens: Ein gewöhnlicher Mann des Volkes, der nicht Gelehrsamkeit, aber Seelenfrieden hatte, führte ihn der Gemeinde zu.

Auch in den Missionsbestrebungen späterer Zeit ist es so geblieben. Die Armen, Unterdrückten, Kastenlosen, Chamars waren

das hoffnungsvollste Feld missionarischer Tätigkeit. Die gebildete Klasse war schwerer zu gewinnen. Sie verlangt Philosophie, Argumentation, „Toleranz," und die Missionare müssen erst schwere Rüstung anlegen, ehe sie hier einen Eindruck machen.

In der Geschichte unsrer eigenen Synode hat sich die Erfahrung des Paulus wiederholt. Unsre Gründer hatten es mit der untern Schicht zu tun. Die einfachen Leute pietistischen Charakters sind das Gründergeschlecht unsers Kirchenkörpers gewesen. Die Achtundvierziger, die „lateinischen" Farmer, die Vereinsdeutschen waren selten zu gewinnen. Sie waren in der Politik nicht ohne merkenswerten Einfluß; der Kirche blieben sie verschlossen. Noch heute stehen sie abseits. Unsre Synode — andre natürlich gleichermaßen — hat nicht vermocht, die deutsch-amerikanische Intelligenz wesentlich zu beeinflussen.

Kürzlich hatte Schreiber dieses eine tiefergehende Unterredung mit einer älteren Dame, die aus diesen Kreisen stammt. Ihre Verwandten waren zum Teil Leute, die politisch nicht ohne Einfluß gewesen sind (einer war Vizegouverneur von Ohio). Sie selbst ist von Chicago, war nicht ohne kirchliche Berührung gewesen. Mit der St. Pauls-Gemeinde wohl bekannt. Die mehr oder weniger berühmten Pastoren derselben, Hartmann, John, Pister ließ sie alle Revue passieren. Sie charakterisierte sie nach Fähigkeit und Eigenart. Es wäre interessant, ihre Einschätzung hier wiederzugeben. Nicht unfreundlich, aber doch zu vertraulich, um öffentliches Eigentum zu werden.

Diese Dame schien mir „nicht fern vom Reich Gottes" zu sein. Aber sie hatte so viel intellektuelle Schwierigkeiten. Die Gottheit Christi, war sie so zu verstehen, wie das Glaubensbekenntnis es auslegt: „Empfangen vom Heiligen Geist, geboren von der Jungfrau Maria"? Oder heißt es nur, daß nach Lehre und Leben Christus seinesgleichen nicht hat? Die Dreieinigkeit Gottes, ist sie nicht eine Lehre, daran sich der Verstand umsonst zernagt? Die Wunder Christi, was helfen sie uns, wenn sie doch heute nicht mehr geschehen? Was hilft es den Hungernden heute, daß Christus einmal 500 mit 5 Broten speiste? Und die Grundfrage: Gibt es einen Gott? wer kann sie zufriedenstellend beantworten? Dann führte sie das Beispiel ihrer Schwägerin an, die so selbstlos und hilfreich lebt, mit offener Hand und Tasche und fragte: Wann einer ein solch edles Leben führt, ist das nicht Religion auch ohne den Kirchenglauben?

Im lebendigen Glauben zu leben und zu sterben, sagte sie, wäre etwas Großes, wer es nur könnte!

Allen diesen Einwendungen versuchte ich natürlich zu begegnen nach bestem Verstand. Aber, fragte ich mich, tun wir genug nach

dieser Seite? Und wenn gewisse Kreise sich von uns fern halten, ist es vielleicht zum Teil unsre Schuld? Könnten wir nicht vielleicht mehr tun in religiöser und christlicher Apologetik? Auf der Kanzel von Zeit zu Zeit zu zeigen, daß der Christenglaube nicht ohne verständige Begründung ist, dürfte manchem helfen. Bei Leichenreden statt Lobhudeleien die Herrlichkeit christlicher Lebensphilosophie und Unsterblichkeitshoffnung zu preisen, scheint uns sehr empfehlungswert zu sein.

Auch unsre jungen Leute, wenn sie erst aufwachen, stellen manch überraschende Fragen. Solche Gelegenheiten sollte man eifrig und mit Weisheit benutzen. Sie werden dann den Pastor als einen guten Berater um so mehr schätzen.

Und wenn an öffentlicher Stelle man mehr zeugen als beweisen soll, wenn man Zweifel besser mit festem Glaubenswort als mit Argumenten bekämpft, so bietet sich doch oft Gelegenheit, im persönlichen Verkehr dem Suchenden entgegenzukommen, einem zögernden Nikodemus gegenüber die frohe Note anzuschlagen: „Wir reden, was wir wissen, und zeugen, was wir gesehen haben," oder wenn nicht ganz das, so doch einen „Grund anzugeben für die Hoffnung, die in uns ist." Solche Gelegenheiten sollte man weitgehend und zuversichtlich benützen. Es mag sein daß auch in Zukunft nicht viel Weise und Edle sich zu uns halten, aber dann liegt der Grund nicht an uns.

The Christian World

Re-Thinking Missions*

L. J. Shafer

We will now take up a few of the points raised. In general, to paraphrase the statement drawn up by the fourteen missionaries mentioned above, one is profoundly stirred by its sincerity, its courage and its vision. In the report the Christian mission has been lifted to a very high level, and we are glad that the enterprise and its personnel have been sympathetically but relentlessly measured against the highest ideal.

Taking up some of the conclusions in detail, there is much in the suggested attitude toward other religions with which we can agree. It has been some time since the missionary in Japan has been attacking the other religions. He has considered it his business to set forth Christianity as he sees it positively and, where possible, as a fulfilment of the religions of the East. Surely whatever is true in these other religions is true for all. Christianity must look upon this truth as an ally and not an enemy. It must build on this as it built originally upon the great truths of Judaism. It is true also that the beliefs of these religions are expressions of the same religious longing that is in the heart of the Christian—the longing for an answer to the deepest queries of the human soul. It is true also, as the Commission says, that, as against materialism and a denial of all religious values in our modern civilization, these religions, to the extent that they exalt the spiritual, may be regarded as allies of Christianity in interpreting life as of spiritual value.

We do not agree with the Commission in its apparent view that Christianity and the other religions are after all only variant aspects of the same truth, that over here somewhere there is a great body of truth—an absolute religion—of which each religion has obtained a glimpse, the difference between Christianity and the other religions being that in Christianity this glimpse of truth is clearer and more distinct than in other religions. The Commission fails to point out the fundamental differences that set Christianity off as something distinct from these other religions with a quite different and sometimes contradictory view of the meaning of the universe. It is our opinion that only as this is clearly understood can there be any real drive in presenting Christianity to people of other faiths.

When it comes to co-operation, we agree that Christians should

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*Through the kindness of Miss Georgene Bowen of Tokyo, we are permitted to present a criticism of "Re-thinking Missions," by D. L. J. Shafer, written after conference with fourteen of the leading missionaries of Japan, and delivered at Yokohama Union Church, January 22, 1933.

co-operate with men of other religions or of no religion in the furthering of proper moral and social refoms—this, of course, is already being widely done in Japan—but that Christianity should co-operate with Buddhism, for example, as a religious system is to be seriously questioned. Christianity has enough useless baggage as it is without in any way becoming entangled with all the superstitious paraphernalia of practical Buddhism. A large number of people in Japan, under the influence of world culture, have already left Buddhism far behind, and we can be of more service to this group if we keep clear of complications with the old religions.

As for sharing with other religions, I believe we should take every opportunity of fellowship with members of other religions. If there is good in their thinking or practice, we should make use of it. We should look upon believers in other religions as our brothers and not in any sense as opponents. But we must and *can not compromise our own beliefs.* We must rather sharpen up the distinct message of Christianity—lest the salt shall have lost its savor and be thrown out as useless. Our service to the Orient can come only through the invigorating influence of an entirely fresh view of religious values.

The Commission thinks the church in Japan is too preoccupied with doctrinal preaching. We feel the force of this criticism, but if we or the commissioners had fought our way up out of other great religious systems to an acceptance of Christianity we too would probably be very much interested in clearly defining just what this new faith meant to us. A clear, reasoned statement of religious faith is necessary. If it were not there would be no philosophy, and Professor Hocking, the chairman of this Commission, would have to join the ranks of the unemployed. It is more necessary here even than in the home countries. Any one who lives in the midst of the, to us, strange, exotic ideas that motivate action in Japan today, realizes how necessary it is to keep his thinking clear on questions of fundamental values. In fact, the Commission seems rather hard on preachers anyhow. Perhaps they heard too many dull sermons in America before they came. They seem to think that somehow Christianity will spread without much preaching, but I wonder where Communism, for example, would be today if it had not had some eloquent advocates. Can any one imagine that the religion of Jesus would ever have left Palestine if it had not had a Paul to proclaim it? Preaching without life is, of course, worthless. If the report means to say that the preaching of Christianity should follow spontaneously from a life which is experiencing the truth of what is said, that preaching must not be theoretical and detached, we can heartily agree, but we can not agree that we should be less persistent than we are in giving expression to the faith that is in us.

We agree with the Commission when it says, in effect, that education must not be made subservient to any narrow evangelistic aim. Education should not be subordinated to evangelism. This has too often resulted in neither good evangelism nor good education. If we are going to carry on education, we must carry it on as education on

the most ideal educational plane. However, this Commission nowhere gives any evidence of an understanding of Christian education, which as education is a distinct type of education. In their statement of the aims of education they give as the final aim "to seek to discover and release the inner springs of personality." But they do not seem to realize that if this is to be done in a country like Japan, there must be some demonstration of what is meant by personality education. The commission on Christian education that came to Japan in 1931-1932 clearly recognizes this point when it says: "The churches are in this field because they believe that education given in a Christian atmosphere rather than in the materialistic atmosphere of the public schools is one of the greatest contributions they can make to the future welfare of Japan." We believe that these Christian schools are necessary because they give a type of education which, as education, is quite different from the education of the state and non-Christian private schools in Japan. Take one simple teaching of Christianity as expressed by Paul, "Love thinketh no evil," and apply that principle to your whole teaching program. The school will not then be a superpoliceman regimenting its students in military formation, mentally in the class room as well as physically on the parade ground, but it will have faith in the personality and goodness of the student; it will see virtues, not faults; instead of suppressing and regimenting him it will encourage him and *set him free*. Can anybody who knows Japan at all say that Japan does not need this kind of education? If there is to be a mission of good will from the West will it not wish to co-operate in making this sort of education possible.

That we are really making our education distinctively Christian I can not say. I agree that the condition of continuing co-operation on the part of the American Church should be that our education be brought in line with this ideal. But I can not agree that because Japan has a well-developed secular educational system we should abandon the young people of Japan entirely to that system, especially if we are interested in building up here a Christian view of life.

The most chimerical recommendation of the report is the final one to which the whole leads, and that is the recommendation for a single organization to administer all the missionary work. We on the field would find such a change very aceptable in almost every way, but we do not see how it can possibly be brought about at home. The proposal may act as a spur to further discussion of church union, but I do not have the faintest hope that this suggestion can be put into practice at the present time or in the immediate future. Our group that studied the report has suggested that, as an intermediate step, a unitary organization be set up where several missions are working for the same Japanese church or in the same institution.

Just a word in general: We now know that in order to get this report accepted by the whole commission, a paragraph was added to the introduction. It says: "To some of our members the enduring motive of Christian Missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and

the only way by which men can reach a satisfying experience of Him. To others, this motive could best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life." The first motive may include the other two, but it is quite obvious that the only reason for stating the first is because the second and third groups can not share that view.

The report is written *almost entirely* from the *third viewpoint*, thus *leaving out the unique character* of Christianity as the only way by which man can adequately know God. This quite clearly makes this report an attempt on the part of the religion of the modern man, as it is called in the book, or scientific religion, to take over a vital part of the activity of the Christian Church. The Commission regards the missionary movement as the finest expression of the religious spirit. It now seeks to take this movement and make it conform to the new view of Christianity. The Commission says: "We feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint; they seem prepared to correct, but seldom to inspire; they are better able to transmit the letter of docrine than to understand and fulfil the religious life of the Orient." The missionary movement for good or ill has now been brought into the arena of the contending views in the home church of what Christianity means. As this report makes quite clear, heretofore the missionary movement has been inspired by the older view. Its supporters have been largely from this group. This report, therefore, presents a distinct challenge to those who hold this new viewpoint. It will be most interesting to see this newer interpretation of Christianity try its hand at making its contribution to these Oriental cultures. Will this newer view of Christianity be able to replace the older one in the organizations and personnel of the Mission? Will it be compelled to set up its own organization and its own personnel? Will the existing movement be gradually modified to a point where the two streams can be united in the one movement? It is difficult to say what the answers to these questions will be. It is likely, however, whatever the final issue may be, that gradually profound changes will be made in the movement as at present organized as a result of this report.

I can not refrain from pointing out that the view of Christianity presented in this report is rather definitely *an American view of religion*. The philosophy of pragmatism begun by James and carried on by Dewey as an interpretation of the scientific movement has profoundly influenced religion in America. In this view religion is a *human quest*, the answer to which is to be found very much as we find the answer to our questions about the physical universe. It leaves out the whole idea of the "given" in religion, of a body of religious truth revealed by God who is all truth. It looks upon the teaching of Christ as a way of life, his contribution to the universal human search that is still going on. Conceivably, in this view, contributions may be continually

made from other religions, and our attitude toward them should be one of co-operation in a common search for truth. The distinctiveness of Christianity comes most sharply from the view that something happens when a man come in contact with Christ that could not happen in any other way. That in him God *did* something for the world what was not *done* anywhere else or in any other way. In this view, as well, religion is the result of a quest. God could never have revealed Himself to men who were not actively seeking to discover Him. The failure to find anything vital in this view of Christianity is one of the reasons why in the chapter on Christianity and other religions the differences between Christianity and the other religions are not more clearly emphasized.

There is a very important movement in Christian interpretation away from the purely scientific approach to religion to an emphasis on the absolute character of truth, to a clear sense of the "given" in our religion. This movement has appealed to a large section of the Japanese Church. The thesis of this laymen's report will leave this influential Japanese group absolutely cold. It is interesting to imagine that as a result of the process of sharing advocated by this report American Christianity may through its contact with Oriental Christianity come again to a more fully rounded conception of the fundamental meaning of Christianity. While the view of the laymen's report is very appealing and offers thrilling possibilities, I myself feel a *distinct sense of its inadequacy* just at this point. The view expressed in this report is undoubtedly one aspect of Christianity, but to me it is wholly inadequate and unsatisfactory.—*Christian Leader (Universalist).*

What Constitutes an "Anglo-Catholic Parish"?

By Jared S. Moore, Ph.D.
Professor of Philosophy, Western Reserve University

In this centenary year, which means so much to all Catholics of our communion, the question that stands at the head of this paper presses itself upon us. We find in the Anglican world today thousands of churches which have entered into the heritage of the great Oxford leaders, and which glory in that heritage; and yet there is still much diversity of teaching and practice among them. This diversity may be, and probably is, a good thing; but it does present certain problems. It is altogether too common for a parish that prides itself on being "advanced" to hurl the charge of mere "High Churchism" against another parish whose services are not quite so elaborate, or which hesitates to accept certain doctrines or customs because it regards them as too distinctively Roman; or for one of more moderate character to accuse its neighbor of being "extreme", or of placing admiration of Rome above loyalty to Anglican traditions. It seems desirable, then, that we should put the question of our title quite seriously to ourselves, and try to formulate some fairly definite answer.

In endeavoring to answer this question, I shall not attempt to establish any formal definition of Catholicity, but merely to run over the

various customs and teachings that we find observed or proclaimed in those parishes which call themselves Catholic, and that are likely *not* to be found in those parishes that rejoice in their Protestant Episcopalianism; and to group these under three heads—Essentials, Commendable Practices, and Questionable Practices. And in making our classification, let us be entirely humble, and avoid any taint of dogmatism in stating our convictions on this matter, or of intolerance in criticising that which we regard as of "questionable" value. No *ex cathedra* authority lies behind what any individual may say in this connection.

I. Essentials

First, is it possible to set forth a list of teachings and practices without which no parish can fairly be called "Catholic"? In all modesty, I think it *is* possible, and venture to suggest:

1. The doctrine, and practical recognition, of the *Real Presence* of our Lord in the Blessed Sacrament. This is one of the two foci, as it were, of the entire Catholic idea, the other being—

2. The offering of the *Mass* (by whatever name) as the central service *on the Lord's Day:* whether preceded by choral matins or not is immaterial.

3. *Proper Vestments* are the natural accomplishments of the second item above, in view of the truth of the first. It makes no vital difference whether these are of linen or of any other special material; but for a priest to appear at the altar to celebrate Holy Communion in a surplice and stole is as inappropriate as for a guest to appear at the White House for dinner in a sack coat.

4. *Weekday Masses*—at least one weekday Mass, and *at an early hour* when men and women engaged in business and children in school can attend. A "celebration" at 10 o'clock on a weekday is absurd, and deprives a large number of persons of a great spiritual privilege. This, of course, applies also to such important holy days of obligation as Epiphany, Ash Wednesday, Ascension Day.

5. *Requiem Masses*—and prayers for the departed emphasized at funerals, rather than consolatory prayers for the bereaved. Natually this does not mean the exclusion of the latter.

6. *Reservation for the Sick* is certainly a vital need, to meet the frequent emergencies when a Mass is impracticable or impossible.

7. *The Sacrament of Penance* is of course of the essence of Catholicity; and among the Seven Sacraments, that of *Unction of the Sick*, though less important than the others, should always be available for those who need or desire it.

Where these matters are observed, it would seem that we have all the necessary characteristics of a "Catholic parish"; but there are a number of other things which may be regarded as desirable, or at least highly commendable, even if not essential.

II. Commendable Practices

1. *Daily Mass*, though doubtless quite impracticable in many cases, is nevertheless an idea to be aimed at in every Catholic parish.

2. Public *reservation* of the Blessed Sacrament *for worship* is now widely accepted, even in quarters where a few years ago it would not be. It is a natural, not to say inevitable, consequent of the doctrine of the Real Presence.

3. The Office of *Benediction of the Blessed Sacrament*, though of Roman origin, is now also widely accepted among Anglo-Catholics. It is hard to conceive of any more appropriate way of honoring our Lord in His Eucharistic Presence than by this type of service. But it is certainly *not essential* to Catholicity.

4. The use of *incense* on the traditional occasions naturally finds a place on this list.

5. Public *honor to our Lady*, the Mother of our Lord, and *Prayers to the Saints*, are also commonly recognized as proper Catholic practices, as *expressions* of the essential doctrines of the Catholic faith.

6. Various *traditional observances* on certain of the greater *Holy Days* may be mentioned as desiderata. These include, for example, the use of ashes on Ash Wednesday, the blessing of palms on Palm Sunday, Tenebrae in Holy Week, the Mass of the Pre-Sanctified on Good Friday, and the blessing of candles on Candlemas. It is hard to see why we should continue to use such *names* as Ash Wednesday, Palm Sunday, and Candlemas, unless we are to give them reality; and this is now almost universally recognized, even among Protestants, so far as Palm Sunday is concerned. The service of Tenebrae, in the humble judgment of the writer, could be improved in many ways, but nevertheless remains one of peculiar impressiveness. Similarly, the Mass of the Pre-Sanctified is doubtless open to criticism in some of its details as it is usually enacted, but in *idea* and general plan the service is precisely suited to the day.

7. Certain *additional festivals and commemorations*, some of ancient and some of more or less recent origin, or worthy of observance on general Catholic grounds, quite apart from the question of when, where, or why they were established. Among these might be included *All Soul's Day*, carefully distinguished from the Feast of All Saints; *Corpus Christi*, in honor of the Most Holy Sacrament, observed at a time that is free from the sorrowful associations of Holy Week; the Feast of the *Sacred Heart*, in thankful acknowledgment of the human love of our Lord; and, most recent, but at the same time in many ways most acceptable of all, the Feast of *Christ the King*—a festival in which all Christians, Protestant as well as Catholic, ought to be willing and glad to unite.—*Living Church.*

Buchmanism and Methodism

What should be the attitude of earnest Christians toward the new movement for the cultivation of the higher life popularly known as "Buchmanism," the "Oxford Group Movement," and the "First-Century Christian Fellowship?" Just because Buchmanism—which, by the way, originated not in England's great seat of learning, as some might be led to suppose, but right here in America—has spread so rapidly

throughout the world, and is everywhere exercising such a profound influence not only upon "sinners" but also upon professing Christians, there is great need for careful discrimination and balanced judgment in seeking any sound appraisal of the movement.

There is much of value in it. It is also loaded with dangers. We Methodists particularly should be interested in studying this new type of revival, since it has been compared again and again with the great awakening of the eighteenth century under John Wesley's leadership. Buchmanism in its strong emphasis upon experimental religion, its meetings for testimony, its insistence upon confession and forgiveness of sins, and the possibility of assurance within the soul that we are accepted of God, is strikingly similar to early Methodism. But the stalwart intellectual background of the earlier Oxford movement is missing in this twentieth-century development. Its thinking is rather superficial. There is wanting also that earnest effort to get under the everyday burdens of human beings and to "see them through" which characterized Wesley's contacts with the poor, the ignorant, and the sinful men and women of the industrial revolution in England. Wesley traveled much from place to place, but he always stayed long enough to organize, and return again and again to help build up his groups into a stedfast faith that they might render the highest service to the kingdom. He also had the "social vision" and expressed his convictions upon the economic and industrial evils of his day in unmistakable terms. Moreover, he inaugurated and supervised practical undertakings to relieve poverty, minister to the sick, and educate the ignorant.

Coming more directly to some of the distinguishing features of the Oxford Groups, a close observer must be inclined to feel that the whole thing is a little "too easy." There is not enough cross in the movement to give it an emphatic note of reality. Buchmanism seems to specialize in a ministry to two privileged classes, the intelligentsia and the rich. And it centers its attention so much upon the individual and his personal sins as to overlook the colossal iniquities of the acquisitive society. As to confession, the Bible certainly enjoins it, particularly confession to God Himself, but there are some sins that ought not to be confessed to one's fellow men. The unusual emphasis in the Oxford Groups upon the confession of sexual transgressions seems to encourage a certain morbidity and to cater to an illegitimate curiosity. The Holy Club of the Wesleys is cited as good precedent for this "house party" procedure, but we must not forget that even the Holy Club was not entirely free from erroneous teachings and practices. It is alleged, for example, that excessive fasting caused the death of one of its members.

One of the gravest dangers in Buchmanism is its doctrine of "guidance." The idea as set forth and put into practice by the groups is most alluring, but let us remember that as godly a man as John Wesley feared a false mysticism and a shallow subjectivism at this point. Read again those penetrating questions in his discussion of "A Call to Preach." He wants to know about "gifts," "understanding," "right judgment," and about the fruits of the preaching of those who profess

to be "guided" into the work of the ministry. Henry Drummond likewise used a series of practical checks on guidance. 'To Find Out God's Will," he set down eight rules for himself. They included not only "Pray" and "Think" but "Talk to wise people' and "Beware of the bias of your own will." Certainly we believe God can and does guide us, but we need to be very sure in every situation that it is He who is doing the guiding, and not ourselves.

Notwithstanding its shortcomings, there are possibilities of great good in the new movement. It once more calls the attention of a distracted world to the reality of spiritual things; it emphasizes the value of prayer; it stresses the importance of Christian fellowship; it stimulates faith in God; it proclaims the forgiveness of sins. As to the future of Buchmanism, much depends upon the attitude of its leaders. It may develop into a fanatical "higher life" sect and take its place with the multitude of "isms" which through the ages have marked the distortions of true Christianity. We hope, however, that those who are guiding the destinies of the "Fellowship," forsaking all self-centered dogmatism, will with great humility make room in the movement for a larger emphasis upon Bible study and sound, scholarly interpretations of Scriptural truths, as well as for the wider application of the gospel to all ranges of human life. We trust also that these leaders will be willing to "talk to wise people" about certain dangerous tendencies in their evangelistic efforts. Certainly we need a revival of religion powerful enough to redeem individuals and shake our corrupt society to its very foundations.—*Zion's Herald.*

The Menace of Hitlerism

By Everett R. Clinchy

Director, National Conference of Jews and Christians

What effect has the Hitler dictatorship in Germany on the religious world? Everett Clinchy, whose work in promoting mutual understanding among Catholics, Protestants, and Jews is widely and favorably known, points out in this article some thought-provoking features of the Nazi leader's political doctrines.

Hitler Wins Vote, Sweeps Election, Rules Reichstag, ran headlines throughout the country a week or two ago. Over 17 million Nazi votes have swelled the rising tide of nationalism in that land. For it *is* a rising tide! In 1919 Hitler had six associates in a Bavarian coffee house. By 1930 hundreds were spellbound by his militant chauvinism. Last spring he commanded 11.5 million ballots; on July 31, 1932, 13.7 millions went nationalistic. Now 17.2 millions are enlisted, and the tide is washing higher. This means mounting power for arrogant race feelnig; second, jingoistic nation-hood; and third, un-Christlike religious separatism.

The situation takes my thoughts back to last July when I sat at a table in the Kaiserhof Hotel with Hanfstaengel in Berlin. Hanfstaengel is a Harvard man. He is now personal advisor to Adolf Hitler. One night eight years ago Ernest Frantz Sedgwick Hanfstaengel was in a

Munich beer garden. An American companion pointed to a person across the room, syaing: "See that man over there with a black moustache? He is the man of the future in Germany. If you want to go a long way forward, hitch your wagon to him.

The "man with a future" was Adolf Hitler. Hanfstaengel, who had rowed on the Harvard varsity crew, became a sort of public relations counsel in the Nazi party. Hanfstaengel, who had written music for the Hasty Pudding shows in Harvard, now composes marches for Hitler's brass bands. Through Theodore Roosevelt's sons, Hanfstaengel became an acquaintance and devoted admirer of the Rough Rider, and the German youth who studied that American's ways with the "big stick" now finds the qualities of Theodore Roosevelt in Hitler.

That day in July, Hanfstaengel stretched his six foot four frame full length, shook his black hair slowly, and said, "There is no doubt! Hitler *will* come to power. Germany *will* assert itself. Our ideas *will* become effective." I should like to sketch what this involves from a Christian point of view. It is a consideration appropriate in this Lenten season, because Hitlerism *per se* blasts to bits the second supreme command reiterated by Jesus: "Thou shalt love thy neighbor as thyself."

We went into Germany through Sweden and Poland. Parenthetically it is noteworthy that travel via the Swedish-American Line brings about Scandinavian contacts which aid materially in understanding by contrast the German psychology. Moreover, the train and ferry trip along the Swedish coast and through the heart of Denmark provided gratis by the Swedish company, is glorious as an end in itself. Poland, on the other hand, supplies a psychological study of an "outgroup." If anyone questions the threat to armament reduction moves which Nazi jingoism raises, let him inform himself what went on in Polish minds and hearts, the fouth of March when night-before-election bonfires burned along the Polish corridor and panicky reports of Hitler's last speech in East Prussia went from mouth to mouth. Nothing could strengthen the arm of militarism in Poland (and that involves France too) more effectively than Hitlerism is doing just now. "Love thy neighbor" is meaningless.

This is written with no ill-will for Germany. One can appreciate the bitter post-war experiences through which these grand people have passed. Defeat, deflation, depression, dejection, and now comes a glorious, heroic will-to-live asserting itself. Psychologically and emotionally the German people are due for a surge of courageous nationalism. Our criticism is that Hitler is accentuating this normal group-drive beyond the Golden Mean of patriotism. His nationalism is nationalistic.

Even if we forgive this superassertiveness in the patriotic behavior of the Germans, a greater difficulty remains in facing the racial chauvinism of anti-Semitism. That is, every thoughtful person realizes that the Germans have cause to be completely disillusioned about the sincerity of the Allies to disarm as we intended when Versailles forced police limitation of arms on her. The war expenditures of the world, for example, have been the reverse of reduction. They have risen

every year since the war. Germany has watched the curve of rising costs of armanents in other nations mount from 3.4 billions in 1925, year by year to 3.5 billions, 3.8 billions, 3.9 billions, and to 4.1 billions of dollars in 1930. Naturally German children want to have gas, guns, and bayonets if they see neighbors playing with such toys. Of course it is not too late. The nations of the world can cut the nerve of jingoistic militarism in Germany by immediate bold reductions in their own armaments. The German racial megalomania, however, is not so easy to understand.

To be sure, every human being lives rather close to the borderland of racial arrogance. Certainly it intrudes itself into human relationships in the United States from time to time, and Elmer Davis says that cultural bigotry is not yet perished from our own land.

> "If Roosevelt fails," he writes in the March *Harper's*, the nation in 1936 "may want a Messiah and may be ready to take a false prophet if he only makes enough noise. A demagogue of 1936 might be reactionary as well as radical, a Hitler as well as a Bryan. The passions played on by the Ku Klux Klan are not dead yet, and a fanatical religious nationalism . . . might thrive in this country even better than it has thriven in Germany."

Hitler employed his "pure" Germanism, first, as political *finesse*. Fourteen years ago he planned his campaign to capture the loyalty of twenty million distressed voters, and he concluded to intensify their devotion to a German cause by uniting a party on intense hatred of somebody or other. He picked on the Jews. Moreover, he wanted a scapegoat for all the German troubles. "Get rid of the Jews," he whispered in effect to the peasants, "and you won't have so much business competition. Happy days will come again." And the numbers of naïve folk who believed such nonsense grew steadily. Slogans like "Perish the Jews" took their fancy. Like children playing a game they printed make-believe railroad tickets derisively reading "Free ride for a Jew! One way ticket to Jerusalem," and gave them out on the streets. Not all Germans appreciated the wit of anti-Semitism. Dr. Adolph Deissmann, assistant president of Berlin University, scored this racial chauvinism as "the chief article in any case against Hitlerism."

One subtle aspect of this temporary anti-Semitic mood is the psychological harm it is doing to the German nation. Over half a million Germans who are Jews are being made abnormally self-conscious. Agitation is heightening the sense of Jewishness in Jews at the same time that it inflames anti-Semitism among non-Jews, and *extreme* Jewishness is pathological. So, too, the fanatical, twisted "Christian" (so-called) is mentally sick in his persecution of the Jews. This situation is not good for the Jews, and it certainly is bad for Germany. It was all very true for Nazi spokesmen to talk to us about corruption in Berlin politics led by a Jew named Sklarak, and for them to repeat the lack of ethics in certain immigrant Jews, and the unconscionable grasping of some Jewish *entrepreneurs*.

"But my goodness!" we retorted, "Would you dump all Swedes

into the sea because of Kreuger and give all Catholics one-way tickets to Rome because of Jimmy Walker?" . . .

Well, to make a long answer short, we went over a modest list of church-member-types from which, they agreed, it would be inelegant to generalize about Christianity. (That was before the revelations of National City Bank financing.) The Nazi leaders reveal an ignorance of the principles of social behavior. By their exclusions and persecutions they are insulating Jews and Christians from each other, prohibiting the community-building processes essential to an integrated nation. I, for one, do not want to see "assimilated Jews"; and "isolated" Jews would be equally undesirable. The Golden Mean of a thriving minority continuously adjusting itself to non-Jews, and being adjusted to by other German groups, is the happiest development possible for the German commonweal.

It is through spiritual comradeship that religious values radiate. We spent our last day in Germany with Herr Max Warburg, Germany's outstanding banking genius. This splendid Warburg family has been in Germany for 500 years—German culture to the core, and of the highest degree. It set our minds to thinking of other Jewish families in Germany: composers like Mendelssohn-Bartholdy and Meyerbeer who through Germany have enriched the whole world's music; Germans like Heine, Freud, Einstein. The simple mention of such names makes social ostracism of Jews ridiculous.

Saving ourselves from thanking God that we are not as Nazis are, we see Hitler's fanatical, extravagant hatreds only to pity him, and we seek our closets to confess our own sins.—*Living Church.*

Book Review

NOTE—*Reviews, when not signed, are by the Editor. (When ordering books, please mention this Magazine.)*

Difficulties in Religious Thinking, by *Frank Glenn Lankard.* The Abingdon Press, 1933. 271 pages, $1.00.

That our age is one of great confusion is felt by nearly everybody. This confusion applies to the religious sphere also. There was a time —in this country at least—when the church spoke with a voice of authority. No one claimed perfection for her, but she was a divine institution and in the realm of the personal life she reigned supreme. Today this faith is sadly shaken in many. Her imperfections are more obvious than her divine qualities. The laboring people have lost faith in her, seeing in her a tool of the classes and the status quo. The Bible itself has suffered from the attacks of science. The miraculous element in it seems an anachronism in a world conceived as subject to natural law everywhere and at all times. Jesus himself is not immune to critical treatment. He is admitted to be a noble character but, at the same time, he has the limitations of race and age. His gospel seems to give little light on the problems of an intricate social and economic system.

The writer takes up the task of pointing the way out of these difficulties. On the basis of questionnaires and answers thereto he has tried to find out the mentality of the younger people especially. Their difficulties are only in part caused by intellectual considerations, they are mainly of the practical sort. How does the gospel the church preaches carry over into the personal life of the people? What does the church contribute to the solution of the social problems? Can the church give any light, can it speak effectively on the great religious convictions of men, such as the existence of God, the person of Jesus, immortality?

It is gratifying to note that great scientists are coming to reject materialism as a tenable world view and that philosophers, with Kant, are inclined to believe that moral principles are an integral part of the universe; that we are living in a cosmos and not in a chaos. It will always be impossible to prove by logical demonstration that there is a God, just as it is impossible to prove the opposite. Faith in God can only be won by a religious fellowship with him. Is God a person? is a question much mooted again in these days. One who believes that human personality is the highest stage of biological development will find it natural to believe in "personality-producing forces," in a God of intelligence and love. Jesus calls him a "father". Certainly the God who laid a cross on his Son cannot be a sentimental father. There is much in the world which we can't harmonize with the idea of a loving God but, still, as Jesus died on a cross with triumphant faith

in the very father who let him die, so his followers have found it possible to call him "father" in the anguish of their soul.

In the chapter on "prayer" the writer gives good advice on the right kind of prayer attitude. One is not to pray so much for the granting of outward gifts or the removal of trouble itself, but for poise, confidence and control. In praying for others he seems to think that the help does not come in a mysterious divine influence on them but from their knowing they are being prayed for. In and by our prayers we must learn to adjust ourselves to God's will, to cooperate with him in the upbuilding of personal and social righteousness.

The author has a very full chapter on Jesus. What do we mean when we call him divine? He doesn't base his divinity on his prenatal relation to God; on his being "conceived of the Spirit, born of the virgin Mary"; but on his personal development. He lived so with God in prayer, faith and fellowship that "in him the consciousness of God shone most brightly and the fires of divine love burned most warmly." If we understand the writer correctly, then Jesus wasn't God but *became God.* If this is the thought of the author we could not, of course, agree with him. In Jesus, he says, we see our own possibility of becoming divine.

The Bible, what does a modern man think of it? is the subject of another chapter. His answer that the Bible is the product of a divine self-revelation showing a gradual progress, morally and spiritually, from cruder ideas to the most sublime, is in general so much the view under which we grew up and were trained, that it is not necessary here to enlarge upon it. A very interesting chapter is devoted to the all-absorbing question of Immortality. Then follows one on the Understanding of Pain, on the Meaning of Life, Facing of the Future, etc.

The book is a popular but well-supported discussion of many of the important religious problems of the time. The style is clear and non-technical. The reader will not find an uninteresting page in the whole book. We commend it warmly and hope it will get into the hands of many who are seeking more light.

At the Cross. Three groups of Lenten Sermons and Addresses by *James W. Schillinger, Roy D. Linhart* and *Harold L. Yochum.* The Lutheran Book Concern, Columbus, Ohio, 1933. 163 pages, 90 cents.

For the Lenten Season this little book offers us meditations on the sufferings and death of the Savior. The first group of addresses pictures the love of Christ as the source of his self-sacrifice. The second holds before us the value of the cross for our lives by the light of the best known "Songs of the Cross." The third tries to show the royal dignity of the dying Lord, "Behold your King!"

In reverent, loving tones the three writers sing the praises of the Lamb of God that bore the sins of the world. They make no attempt to modernize the old truth. The Christ of the Bible, of the creeds, of the Lutheran Church is presented. The authors feel and express their gratitude that, unlike others, the Lutheran Church has never wavered from Paul's policy to know nothing but Christ and him crucified.

The Shadow of the Cross. Lenten Addresses based on Old Testament Types by *L. H. Burry.* The Lutheran Book Concern, Columbus, Ohio, 1933. 64 pages, 75 cents.

Another little volume of Lenten thought. To avoid walking in the beaten track the meditations are based on Old Testament types, such as Abraham offering up Isaak; Moses' uplifted serpent; Joseph being sold into Egypt; Aaron entering the Holy of Holies; even Samson delivered to the Philistines. Sometimes the analogies are a little farfetched; but if we are to find nothing but Christ in the Scriptures and his atoning death, we find traces of him where the eyes of others are holden.

Interpretation of St. Matthew's Gospel, by *Dr. R. C. H. Lenski.* Lutheran Book Concern, 1932. 1161 pages, $4.50.

There is no church in America that still holds so tenaciously to the principle inherited from the Reformers, "The Word, the whole Word, and nothing but the Word," as do the Lutherans. It is true that the different branches of Lutherans are still keeping aloof from each other, but at least it can be said that there has been a tendency towards consolidation, so that now we have only three main bodies, the Lutherans of the General Conference (Missourians), the United Lutheran Church and the American Lutherans (combination of Ohio, Iowa and other Synods, effected in 1932). All these churches, with little difference in emphasis, stress the belief in the verbal inspiration of the Scriptures. They are staunch defenders of the creeds as contained and interpreted in the confessional standards. They hold to the preaching of the gospel of individual salvation. Only in the United Lutheran Church do we find a greater receptivity for the recognition of the social gospel.

What concerns us here is the unique interest of the Lutheran Church in the Bible word. In what other church could e. g. a book like the one under discussion have been produced, a commentary on the gospel according to Matthew, numbering 1161 pages?! Or another one, by the same author, on John's gospel, of equal length? Or the volumes on the old pericopes, and on the Eisenach pericopes, also by the same author? When we discussed these former books, a number of years ago, we expressed our admiration and even awe, at the sight of a man who in the course of a few years, in addition to his regular work, puts out volume after volume of exegetical analysis running into many thousands of pages. His commentaries are thorough, from the original text and they give the opinions of other exegetes due consideration.

It must be admitted that modern viewpoints are never adopted. The "wrath of God" is a very real wrath to him, including terrible consequences in this life and an everlasting hell for the wicked. The temptation of Jesus is not a mental battle going on within him between opposing views of the course that he might choose to take. The transfer of Jesus to the temple is a physical one. The devil was permitted to take Jesus where he desired to take him for the purpose of

the temptation. And "when on the high mountain, the prince of this world, by his occult power, flashed out all in an instant a view of the mighty realm he ruled".

It is well to know these limitations—so we should call them—when we set out to study this book.

But they should not keep us from enjoying the great merits of this commentary. We do not believe that very many pastors would read the whole book through, although this conjecture may hurt the fond hopes of the author. When, however, the busy pastor seeks meat for the nourishment of his Sunday audience, where could he find it better than in studying the professor's exegesis of his text? Or if he wants to get new light, let us say on the Sermon on the Mount, or on conversion, or the Sacraments, or the faith once delivered to the Saints, or the atonement, or the resurrection, would he not do well to hear from the lips of this teacher, what the church, in its conservative past, has said on these matters? He may not always agree with the writer, but a man of such erudition, piety, experience would certainly be an authority duly to be considered. We wish the indefatigable expounder of the sacred text God's blessing and many readers.

Kaiser and Chancellor. The Opening Years of the Reign of Kaiser Wilhelm II by *Karl Friedrich Nowak*, translated by E. W. Dickes, New York, The Macmillan Co. 1930, 290 pages.

This is no book on theology or religion but one of great historic interest. It throws light on the breach between the young Kaiser and his great Chancellor. It may be said to be the Kaiser's side on this unfortunate development. The author had frequent interviews with William II, and documents and other material were put at his disposal which without the Kaiser's cooperation he would have had no access to. Still, the writer does not seem to be biased. His analysis of the Kaiser's temperament and personality does not fail to point out weaknesses.

The general impression concerning the dismissal of the Chancellor at the time, was decidedly unfavorable to the Emporer. The public was inclined to see in it the outgrowth of autocratic tendencies in William II. Much later, when the great War found Germany alone in a world of enemies, many felt again that if Bismarck's policies had been observed Germany would not have been compelled to fight on the east front as well as on the west.

The reader of this book, however, will probably revise his opinion as to who had the greater fault in bringing about the break. The Emperor had taken very careful notes of what was said and done during those critical days. Of course, in these notes he gives his side, but it seems to this reviewer that a cooperation between the two for any length of time was impossible. The Chancellor, owing to his long exercise of power, his achievements and his imperious temperament, was unable to subordinate himself to the Emperor. Wilhelm II tried very hard to bring about harmonious relations. Bismarck's unwillingness to give in even a little bit made all efforts futile.

The Chancellor's character suffers from the disclosures here made for the first time. According to Novak, Bismarck was absolutely unscrupulous in his methods. When Germany's safety (or his own power —which was to Bismarck the same) required it any means were adopted that seemed to serve. He brought his own ministers under his complete control by giving them money, or paying their debts (!). He lied like a genuine diplomat. When crossed he lost all self-mastery, bursting out in maniacal fury. Besides, the Emperor claims that he had always taken Bismarck's side before his father and mother, thereby incurring "his own mother's inextinguishable hatred". (By the way, the description of the Emperor's youth under his mother's cruel regime presents many tragic features.)

The chief reason of the final disruption between Emperor and Chancellor, was the former's desire to give the workers a greater share of economic justice. Bismarck was wholly averse to this. He saw in the troubles of the working world the sinister influence of the Social Democrats, whom he hated with unmeasured intensity. He wanted to use "blood and iron" against them. The Kaiser had caught the spirit of the times in this and wanted to show that he had a fatherly heart for the downtrodden as well as for the industrialists. So, then, finally the inevitable had to come.

As said before, to read this book means to be convinced that the young Emperor had the best of the argument. But, naturally, today we are not interested so much in the question of who was to blame in 1889 and 1890. We are facing the fact that the Empire that Bismarck handed over to the Emperor was one of power and glory and that the former Emperor is now an exile at Doorn and the Empire only a memory.

The Emperor has, at various occasions, tried to shift the blame on to his ministers. But how did it come that he never had any one big enough and wise enough to steer a safe political course? Did the Emperor's desire to be his own chancellor prevent his ministers from developing to their best? Just as had been the case in Bismarck's time? And when the War broke out how was it possible for the Allies to point to the Emperor as the criminal of the ages and have the world believe it?

The Germans in general had been proud of their Emperor, his versatility, his magnetism, his success; and it was said that the English sometimes wished to exchange their Edward for him. But Edward, the libertine, was largely successful in helping to "encircle" Germany, and William, the good family-man, the brilliant, and religious, came to see fate break his dynasty, his empire, himself. One reason that contributed to this fateful development was the Emperor's absolutism. He was modern in some respects, but medieval in others. He had an impossible idea of his exalted rank. He considered himself as a vicegerent of God for his people. This comes out in the book (especially in the chapter, "The Young Master") very clearly. Democratic views and manners seem more important in rulers than good morals mixed with Byzantine absolutism.

Taking it all in all, fate seems to have been unusually ruthless to the Emperor and his country. He and his land had their share of guilt, but so had others. But why the world's hatred and revenge had to be visited on him and his country most of all, seems a hard problem to solve; hard, too, to comprehend that he not only survived it but that he, quite recently, was given to observe his seventy-fourth birthday, in the best of health!

A History of Christian Thought, by *Arthur Cushman McGiffert.* Vol. II. The West—From Tertullian to Erasmus. Charles Scribner's Sons, New York, 1933. 420 pages, $3.00.

This is the second volume of the work planned by the former professor of Union Theological Seminary on the history of Christian thought. The first one dealt largely with the East and its early Christian thinkers. The present volume gives a more or less extensive account of the development in the West. As the title indicates, this is not a church history in general but rather what in German we call a "Geschichte der Theologie". This history of theology is presented in a discussion of the thought of the leading thinkers of the church. Since only the most important theologians are treated it is possible to give a rather full account of many of them. The first part of the book deals with Tertullian, Cyprian, Augustine, Pelagius and Gregory the Great.

The second part covers the Christian thought of what we call the Middle Ages. This seems to attribute to that era the character of a transition only, from the classical time of the early centuries to the great time of the Protestant Reformation. McGiffert thinks that this judgment is altogether mistaken and unjust. The thinkers of this period compare well, he claims, with the thought system of Protestantism. Their common and uniform effort was to find a synthesis between the Christian faith and philosophy. The non plus ultra of Greek philosophy they found in Aristotle. So the task before them appeared to be to find an agreement between the Bible or the faith of the church and the great thinker of Greek antiquity. They all wrestled with this great problem and there are many names of resplendent fame in the history of that period that posterity has done well to remember.

The greatest of these doctors of the church is *Thomas Aquinas.* With Aristotle he believed that all our knowledge comes from sense experience. But there is other knowledge which we can only get by revelation, such as that of the nature of God, the Trinity, the miraculous element in the Bible and in the life of Christ. Such revelation was given to the prophets and apostles in the first place and found its embodiment in the faith of the Christian church. The members of the church accept it on the authority of the church, which is the keeper and the guarantor of its reliability.

Mr. McGiffert has the greatest admiration for Thomas Aquinas and discusses the "Summae", the compendia of his theological thinking, with great fulness. Since the theology of this great teacher has by Leo XIII been made the official standard of the faith of the Catholic church, such abundance of treatment seems well justified. But not

only the dogmaticians of the church are considered. A chapter is given to Eckhart and the Mystics. These people, while tacitly accepting the authoritative faith of the church, gave their attention to the culivation of real piety by prayer and contemplation. They often were united in groups like "the Brethren of the Common Life", but their strength lay in the development of the spiritual life of the individual.

The book closes with a chapter on *Erasmus* and the Humanists. McGiffert disagrees with most Protestants in his estimation of the character of the great Humanist. He defends him against the charge of cowardice and time-serving. He says, if he had thought it a matter of conscience to line up with Luther he could have done so without danger to himself since he lived most of the time in the city of Basle, which was a centre of Protestant influence. But he was not interested in dogma; he was interested in the culture of the intellectual life and of morality. McGiffert goes as far as to say that if it had not been for Luther and his fellow-reformers the break might never have come. The ethical type of Catholicism, such as represented by Erasmus, might have become victorious in the Catholic church. However, Luther put the dogma in the centre, did it in such a strong and violent way that, by way of reaction, the Catholic church found itself compelled to do the same and took, in the Council of Trent, just as hard and fast a dogmatic stand as Luther and the other Reformers had done in their creeds.

So McGiffert blames Luther for the break of the sixteenth century, siding in that respect with the Anglo-Catholics of the present time. We reply that Luther indeed put the Bible truth of the justification by faith in the centre and refused to budge from that even as much as one inch. It was to him—and the other Reformers—the articulus stantis and cadentis ecclesiae, the article with which the church stands or falls. Is it to McGiffert no longer such an article? Is it only a dogma or is it a fact? To Luther it was a fact and he stood by it heroically. The Church cast him out; was it his fault that the break came?

To speculate what might have come if Luther had not been so "dogmatic", is altogether idle. But we believe that the development would not have been ethical, along the lines of Erasmus. The papacy had long held the supreme power in the church. It had resisted reform for centuries and punished the Reformers. It never conceded the emancipation of the individual from the authority of the church, or that salvation could be had outside the organized church. If Luther had not insisted on the freedom of conscience in matters of religious experience, somebody else would have done so. The break had to come sooner or later. We honor Luther for being the one who risked it. We make no apology for Worms. We know the millennium didnt' come with the Reformation. But we know the modern era was made possible by it, and the Liberals of Protestantism ought to be the last ones to criticize Luther for his stand.

So we disagree with McGiffert most decidedly on this point, but we commend his book to all those who want to get better acquainted

with the great doctors of the church of the middle ages. All that was done in those times was in the field of theology and of the arts, and both was done for the glory of the church. The church was the mother of all. Not to believe in the church or its teachings was doubting the very fundamentals of existence. It was a foregone conclusion that the church was always right. Still these doctors did their best to show that such faith was reasonable; and are our efforts today any more pretentious?!

His Life and Ours. The Significance for Us of the Life of Jesus by *Leslie D. Weatherhead.* The Abingdon Press, New York, 1933. 361 pages, $2.00.

The author, minister of a large Wesleyan church at Leeds, England, wants to give, in this book, not only another life of Christ. It is his hope that he may so picture Christ to his readers that the discouraged may be inspired with a new confidence in Him who is the Life and the Way and the Truth.

In the first chapter, on the incarnation, he says that looking at it from the manward angle, Jesus must be called a religious genius, who *achieved* divinity. The "nisus towards divinity", so he puts it, "has culminated in the one man, Jesus". The dream of the centuries that men should be like the gods found in him fulfilment. Looking at it from the Godward side, he sees in Jesus, the entering of the second person of the Godhead into human flesh. Jesus' moral achievement of complete faith in God and obedience to him made it possible for him to appropriate the divinity that was his gift from the beginning. The author believes in the Trinity. He can't understand it but he can't conceive of any other way that would do justice to the facts of the Christian faith. In the baptism of Christ he sees no confession of sin but an act of self-dedication. Reviewer would here say that Christ bearing the sins of the world and receiving baptism, assures us of the forgiveness of the sin of the world in and through him. Christ's message according to the writer, is the good news of the father's love and of the brotherhood of man. In place of this, we should rather say, his gospel is that life and salvation comes to us through his life and death. On the miracles of Christ the author seeks to guard his statements with extreme care. He sees in them no violation of nature's laws. At the same time he believes that some of the reports were colored by the idealizing tendency of later periods. Christ doubtless, by his faith and personality, achieved miracles out of all proportion to what is possible to the ordinary believer. But he did not perform miracles as evidence of his mission (?).

The author has considerable faith in mental healing; still, in sickness he would call a physician. He sees no future for spiritual healing apart from scientific methods.

Christ's death was not only the death of a man who died for his convictions, or the inspiring end of a faithful life. It had cosmic significance. The author can't fully explain what it did, how it atoned for our sin. But he believes that God in it suffered and endured with

us and for us. His resurrection is well attested although it is hard to harmonize conflicting features. The main thing is that he lives and is available for us. His ascension tells the same story: he is at the right hand of God, his divine power is working for us. His coming again in person and visible manifestation receives no special attention.

The author is perfectly honest. He tells us what he believes and what he doesn't. Even if it seems to involve him in difficulties and contradictions, he tries to be fair all around. When he can't explain the mysteries of the faith he tells us right out. His position is that of the mediator, the middle-of-the-road man: a good book to warm the heart and to guide the perplexed. On the social gospel he hasn't anything special to say, as far as we see. Perhaps it wasn't in his subject; at any rate, he had provided a rich fare already.

Religion and the Good Life, by *William Clayton Bower*, Professor of Religious Education in the University of Chicago. The Abingdon Press, 1933. 231 pages, $2.00.

In the almost total collapse of our economic structure, on a world scale, we feel that we have made fundamental mistakes in the direction and conduct of our life. It is borne in upon us that man cannot live by things and practical efficiency only. We need a new affirmation of personal ideals, social attitudes and spiritual ends of living. In this connection it is heartening, says the author, to see the growing emphasis laid on character education. This is so far a secular movement, having nothing to do with religion. In a country where state and church are separated, it has been impossible in the past to carry religious education into the secular schools. But is is conceivable that religion might be given a place here if the dogmatic and traditional elements of religion were eliminated and religion were only treated as an intrinsic motivation of conduct.

At any rate, that is the viewpoint the author takes in trying to show what religion could do in influencing character and conduct, or, as he calls it in the title, in making possible for us the "good life", that is the life abundant, the life where personality finds integration, where the purposes that are highest in life in general become dominant in the life of the individual. Since the "core of religion", according to the writer, is "the reference of every activity and concern to the total meaning and worth of life", it can easily be seen that religion so considered would play a natural and important function in building up character, i. e. the ethical quality of personality.

In passing, we call attention to the very abstract language used in describing this "core of religion", and will add that the style of the writer is highly technical throughout (with the exception perhaps of the chapter on prayer and similar subjects). This characteristic makes the book not altogether easy reading at times, although the ease with which thought and terminology are handled plainly shows the expert.

In a number of chapters, the author beautifully describes the important services religion renders in the integration of personality. It gives man the feeling of at-homeness in the universe; it delivers him

from fear, even fear of death; it gives internal peace and joy and enables him to look for survival after death. But all this is, in our opinion, vitiated by lack of certitude regarding the very reality of the divine existence. Whether our highest values are operative in the universe, says the writer, is a doubtful question. It is an assumption, and "definite proof of this assumption is beyond the present capacity of the human mind". There are personality-producing forces in the universe, he says with Shailer Mathews, and to that extent there must be personal elements in it. But no one can dogmatize on it and we must rely in and hope for more light from further experimentation.

We think it will be forever beyond the capacity of man to demonstrate the existence of God by logical and compelling proof; God's reality and approachableness must be found by spiritual communion, and furthermore, we cannot get along without the authority of Christ and the experience of the church. "Jesus", so the book says in conclusion, "still dominates the Western scene, evoking the admiration and the devotion of those who are drawn by the values and ideals that are lifted up in his person". In other words, he is the inspiring example and personality. The apostles say, he is the Savior from sin. Sin is never once mentioned in the book.

The Growth of the Gospels, by *Frederick C. Grant.* The Abingdon Press, New York, 1933. 226 pages, $1.50.

The author of this book, since 1927 the dean of the Western Theological Seminary, Evanston, Ill., is of the opinion that studies in the origin, date and purpose of the Gospels should not only be the concern of the specialist but should also engage the attention of any clergyman who has kept his Greek in good shape and his mind intellectually vigorous and interested. He is glad that we have passed the stage whose slogan it was that it is "for the church to preach and for the Bible to prove". He occupies the modern standpoint of those who believe that the historical criticism of the New Testament has helped us to understand the gospel message better and, far from being destructive, has made it easier for us to understand more fully the human side of the story.

Of course, we don't think that many ministers, engaged in the practical work of the church, will find time or inclination to use his suggestions for testing the source theories, personally, in their own New Testaments; to see whether e. g. there is a Proto-Luke before the Luke we have in the third gospel; or to reconstruct, if possible, the Q (Quelle) passages in Matthew and Luke. The author does that for us in the book. The present writer does not feel competent to judge if Dr. Grant's conclusions are valid in every detail. But he accepts the general characterization of the three synoptic writers.

Dr. Grant says of Mark: "His ethical and religious outlook is almost entirely overcast by the thought of martyrdom; it lacks the ascetic element found in Matthew, and the full note of hope and assurance that went with the transcendent eschatology of Quelle, heightened as it no doubt was by the experience of persecution. It is an austere

gospel like the faces that look down from the old Roman frescoes of the apostles; not sad, but unsmiling; not grim, but yet not unaware of the desperate issues confronting the faithful in a hard and cruel world which counted their faith but a novel kind of folly; not cast down in defeat, yet firm in a conviction that even death itself may have to be endured and that on the further side of death Christ's final victory is assured".

Of Luke the author says: "Luke is not a new edition of Mark but an independent work, based upon earlier sources, with which has been incorporated the substance of the gospel of Mark, that in the process of its growth has passed through a number of stages". "In its final form it justifies the verdict of Renan, that it is the most beautiful book in the world. It is also the most interesting book, from a historical viewpoint and the most valuable of our four. It is Luke who brings us closest to the Jesus of history who is also the Lord of the church's faith."

Matthew the writer calls an ecclesiastical gospel, saying: "Christ is here the Lord of the church's cult, the head of the church, present at its services of worship, the heavenly possessor of all authority, as well as the final Judge of all mankind. The apocalyptic Messianism, found in this gospel, was an important stage in the development leading up to the very frontiers of the later Catholic doctrines of Christ and the Church".

The author of the gospel of John Dr. Grant calls a second century mystic and he has some things to say about him from which we strongly dissent. "He is in large measure responsible for bringing into the church a one-sided and self-centered mysticism, for setting up an academic and superficial criterion of orthodoxy, for legitimising a type of emotional piety diametrically opposed to that enjoined by our Lord—who had no patience with those who 'said but did not'. For it is perfectly evident that John, despite his glowing paragraphs about love, in the abstract, nevertheless hates 'the Jews' with all his heart." Such violent charges against John's gospel the author in part offsets by conceding on the other hand that the writer of this gospel had before him all the future Catholicism, the Great Church of East and West, of Orient and Occident, uniting Palestine and Greece and fusing Hebraism and Hellenism in one compact and indissoluble spiritual unity and that this mighty and manysided development was largely influenced by the one who put pen to paper to draw the picture of the glorified Christ of the Hellenists.

So it can be seen that the writer of the book is possessed of a wealth of information that enables him to guide our study of the gospels into useful channels. Even if we leave some of the materials for the study of the professional scholar, and even if in some respects we cannot follow the rather radical conclusions of Dr. Grant, enough is left that can be gratefully employed by the ordinary minister for the deeper and richer understanding of the characteristic features of the gospels and for a new appraisal of the particlar viewpoint and contribution of each one of them.